THREE-FOLD MIRROVR OF MAN'S VANITIE AND MISERIE.

THE FIRST VVRITTEN by that learned and Religious Father, IOHN TRITHEMIVS *Monke of the holy Order of* S. BENET, *and Abbot of Spanhem.*

THE TWO OTHERS BY CATHOLICKE Authors vnknowen: Faithfully Englished by the R. FATHER ANTONIE BATT, Monke of the holy Order aforesaid, of the Congregation of England.

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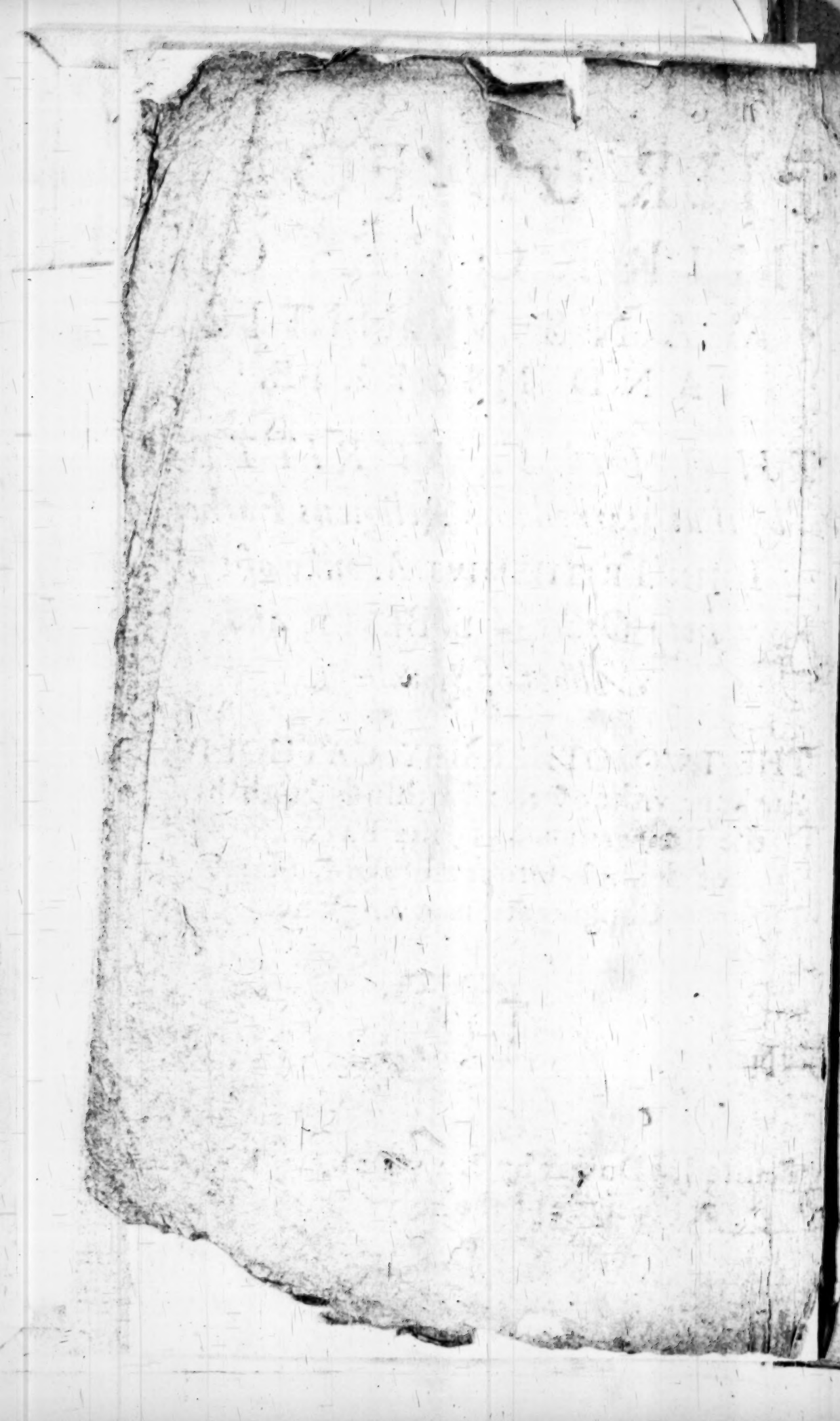

TO MY NOBLE AND VERTVOVS PATRONESSE MAISTRESSE ANNE ARONDELLE THE ELDER. OF CHEDIOKE.

TO whome could I more fitlie addreſſe this three-fold Mirrour or looking glaſſe of the Worldes vanitie and miſerie, then to your vertuous ſelfe: Who haue by long continuance and conſtant profeſsion of God's ſeruice planted moſt perfectlie in your heart a true contempt of the World? The excellent families both of the Iernynghams, of Which you deſcend, and of the Arondelles, into Which by honourable mariage you are inſerted (noble in the

World, but more noble in preferring God's glorie before worrldy commoditie) haue both of them a contentment, to see their virtues and deuotion so happilie conioyned in your soule.

VVhich that it may be alwayes flowrishing in grace, and charitie, and true deuotion, some little inductiue may be this small labour of mine; little worth indeed for what is mine owne in it (which is onely the translation) but verie much to be prized, considering the learned Authors, and the heauenly truth, contained therein. And what I intended by this labour, that I purpose to forward by my daily prayers; I meane the happie consummation of your soule in all goodnes and glorie; as being obliged to this dutifull respect for many titles, which tie me to remaine, as I haue alwayes beene.

Your dutifull Beadsman.

BR. ANTONIE BATT.

Approbatio Ordinarij.

Hic liber, cui titulus, Speculum triplex humanæ miſeriæ, *à* R. P. ANTONIO BATTO *Ordinis* S. *Benedicti, ex Ioanne Trithemio & alijs pijs Authoribus concinnatus, dignus eſt, qui à Catholicis legatur; nihil habens fidei aut moribus contrarium. Actum Duaci* 15. *Julij, Anno* 1633.

GEORGIVS COLVENERIVS
S. Theol. Doct. & eiuſdem Regius Ord. Prof. Collegiat. Eccleſiæ. S. Petri Præpoſitus Duac. Acad. Cancellarius, & librorum Cenſor.

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Nos Fr. Sigebertus Bagshaw, Congregationis Anglicanæ Ordinis S. Benedicti Presbyter & Monachus, eiuſdemque Congregationis Præſes generalis, per præſentes facultatem concedimus R. P. Antonio, dictæ Congregationis noſtræ Secretario, committendi prelo quædam opuſcula deuota, ex Ioanne Trithemio, alijsq; pijs Authoribus decerpta, & a dicto Patre in idioma Anglicum traducta. In cuius rei fidem his ſubſcripſimus, ſigillumq; noſtrum appoſuimus, die 11. Iulij, anno Domini 1633.

Locus * ſigilli

Fr. Sigibertus Bagshaw
Præſes, qui ſupra.

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CHAPTER I.

An exhortation to a ſinnefull ſoule, not to deferre the amendement of her life.

SITHENCE this preſent life is in a manner nothing, if it be compared to that celeſtial happines, after which we ſigh to often: I cannot ſufficientl

admire thy madnes, ô my ſoule; for that this place of ſeiourning (which thou oughteſt to bewayle, ſeeing it is prolonged) thou endureſt ſo contentedly, as if it were thy countrie and true place of abode. It is a thing, I ſay, worthy of admiration, yet arguing thy folishnes and indiſcretion: that ſetting aſide the dainties of eternal beatitude, thou doſt ſo greedily feede vpon the huskes of this wretched and bewitching world. O ſenſleſſe foole: who forgetting thy fathers goodnes ſo gratious and liberall, doſt follow after things that are fickle and fraile, being vnmindfull of thoſe that are eternal. Thou ſeekeſt heere in a place of pilgrimage after vaine comfort and conſolation, who art inuited to a kingdome. But thou art deceiued, ô ſy ſoule; in this life there is no countrie: it is onely the way, by which we walke towards felicitie. For the holy Apoſtl
Heb.13. doth affirme: *We haue not heere a permanent citie: but We ſeeke that, Which is to come.* Howbeit that heauenly citie admitteth none, but ſuch as are enamoured of the ſame. If thou doſt deſire it,

why doſt thou not haſten towards it? The heate of charitie knoweth no delay.

We are placed in this life to gaine our expenſes by holy exerciſes to carrie vs to life euerlaſting: where he, that is careleſſe now in time of ſowing, ſhall neuer reape corne. Where loue is, there is poſſeſſion. Loue that therefore, which thou maieſt not looſe: ſeeke that which thou maieſt lawfully euerlaſtingly poſſeſſe. Behold the world paſſeth away, and the concupiſcence thereof: neither wilt thou euer be permitted to returne againe to this life. Wherefore thou oughteſt to be verie warie, leaſt thou periſh with the world, that thus paſſeth away: becauſe if thou loue the world that is tranſitorie and fleeting, doubtleſſe thou wilt runne with the ſame to deſtruction.

Now then (ô ſinnefull ſoule) turne into thy reſt. Returne, ô deſolate daughter, to the guide of thy youth. Haue recourſe ô wandering sheepe, to thy Creator. *What is the matter, that thou art in the land of thine enemies? Thou* Baruch 3.

art waxen old in a ſtrange land, thou art defiled with the dead: thou art reputed with them, that goe do wne into hell. And why ſoe? Becauſe thou haſt forſaken the fountaine of wiſdome: thou haſt departed from God by walking the vnknowne pathes of diſobediēce and rebellion; thou haſt violated thy firſt faith of baptiſme. For if thou hadſt, walked in the way of God, if thou hadſt reſiſted the vitious paſſions of thy fleſh, thou hadſt doubtleſſe dwelt vpon earth in peace. *But learne where*

Ibidem. *wiſdome is, where ſtrength is, where vnderſtanding is: that thou maiſt know withall where is the long continuance of life and liuing, where the light of the eies, and peace is.* But he that hath fallen, let him adde to riſe againe. Why then doſt thou delay? Why doſt thou deferre the neceſſarie amendement of thy life? For the

Eccl.5. ſcripture ſaith: *Slacke not to be conuerted to our Lord, and deferre not from day to day.* Becauſe he that is indiſpoſed to begin to do well to day, will be more vnapt to morrow. Why therefore doſt thou place this dayes ſaluatiō, in to morrow which is doubtfull and vncertaine?

Doe

Doe good, leaſt it repent thee to late, attend to thy ſpiritual gaine: for death will come ſooner then thou doſt imagin. Now therefore, ô wretched ſoule, what other courſe doth remaine, but to giue thy ſelfe to teares and lamentation: to bewaile thy life paſt, and to liue better in time to come? O miſerable condition of mans life: which doth not grieue aſmuch as it knoweth it ſelfe: but rather reioyceth as ſecure, for aſmuch as it knoweth not it ſelfe. O alwayes hurtfull ſecuritie of the ſoule, which neglecteth vertue, nouriſheth vice, and shamefully conſumeth the wholeſome time allotted for penance. How long wilt thou remaine thus ſluggish, ô my ſoule? how long wilt thou diſſemble? Thou art altogether growne old in ſinne, and durſt thou preſume, as if thou hadſt the ſecuritie of holy men? What are thy fruits, ô vnfruitfull tree? What good works haſt thou produced? Verily thou art an vnprofitable branch, worthy to be burned. Thou art fruitleſſe and barren: neither is thy fruit any other, but the pricking thornes of ſinne: Which

I would

I would to God did ſo prick, as to moue thee to compunction: and were ſo bitter, as to be abolished out of thy mind. O withered wood, void of all good fruit: to what end doſt thou occupie the ground?

O my ſoule, thou art an vnfruitfull tree, which that ſupreme housholder God almightie hath for a long time
Luc. 13. permitted to remaine in his vineyard without bearing fruit; which he hath watered with the dew of his diuine graces, and dunged with manifold guifts and fauours. Beware therefore, leaſt in the end thou appeare to be barren: leaſt thou deferre thy good purpoſes of doing penance ouer long, and ſo looſe this acceptable time. For the vniuerſal iudge, who now ſo patiently endureth thee in hope of amendemēt, will more grieuouſly damne thee in the end, if thou amend not. Conſider how thou wilt be able to meete him, who commeth to take an accompt of thy whole life and actions. What anſwere wilt thou make thē, ô my ſoule: who art now defiled with ſo many ſinnes? What, I ſay, wilt thou then replie?

To

To hide thy ſelfe will be impoſſible, thence thou wilt be ſummoned to appeare before him, that knoweth all. To appeare likewiſe will be a thing verie dreadfull, vnleſſe to the good; who in this life do patiently ſuffer miſeries and iniuries for the loue of God: who loue the ioyes of eternal beatitude, who loath the delightes of this wretched world. There all things are apparantly knowne, there the thoughtes of men's hearts lie open, there no ſinne (be it neuer to ſecret) can remaine hidden. Manie ſinnes will then rush out on a ſodaine (as it were out of ambush) which now are eſteemed either none, or verie trifles.

Happie is that ſoule, which by carefull meditation preuenteth this day of reuenge; which now remaining in flesh, conuerteth her ſelfe to holy exerciſes: and with all care and diligence keepeth cleane the houſe of her conſcience. No mā well be able to appeare confidently in the preſence of that internal iudge, who doth not keepe himſelfe pure and innocēt from

this

this wicked world. For euerie one that remembreth that he hath offended his Lord and iudge, feareth to come to his iudgement. Because by how much the more he knoweth himselfe to be guiltie, by so much the more he refuseth to appeare before so great a maiestie. Howbeit he striueth in vaine to flie from the presence of that iudge, who filleth all things with his presence. And verily to wicked men to appeare then before that supreme iudge will be a thing intolerable: contrarily to lie hidden will be altogither impossible. For the holy Apostle saieth: *We shall all*
Rom.14 *stand before the iudgement seate of Christ: that euerie one may receiue the reward of his worke.*

There the iust man shall stand in great confidence before our Lord, receiuing the recompence of his approued faith: for that he hath behaued himselfe in this life as a stranger to the world: for that liuing in flesh, he hath manfully subdued the vices of the flesh; and with his whole heart sighed after celestial happines. Contrariwise they that liuing in flesh do now loue

this

his life as their countrie, who gape after hõnours, and thirſt after riches, the one being vaine, the other tranſitorie: who ouerwhelme themſelues in the mud and ſinke of ſinne; ſhall ſtand here before the tribunal ſeate of Chriſt, their confidence being changed into ſhame and confuſion.

O who is wiſe, and will vnderſtand theſe things? Who is prudent, and will be prudently affraid? That vnderſtanding future dangers he may feare, and fearing, may eſcape them by care? As long as we liue in this mortal life, we are in the way to heauen: in which we are not permitted to ſtand ſtill by ſlouth and laſineſſe, but are commanded to goe forward from vertue to vertue, ſighing after the repoſe of eternal happines. In this way he fainteth, that goeth not forward: and he that doth not runne, goeth backward. For no man (as I haue alreadie ſaid) can ſtand ſtill, aſlong as he liueth in this world. Howbeit our going forward in our way, is to goe forward in vertue: to goe backward, is to grow negligent in doing good. Then we truly tend to-

wards our heauenly countrie, when we obey the commaundemẽts of God and of his Church with a religious sincerítie.

Whosoeuer therfore desireth to attaine to that celestial mansion: let him in the way seeke no delay, or comfort of distraction. For it is apparant that he doth not loue his countrie as he should, that is delighted with the beautie of his banishments. He therefore can neuer attaine to that heauenly paradise, that doth not despise all earthly pleasures and contentmẽt. They therefore that desire to goe foreward in the way of God, must first afall contẽne the pleasures of the world, without which true charitie can neuer be obtained. For Christ (who is charitie it selfe) hath said: *If any man will come after me, let him denie himselfe, and take vp his crosse, and follow me.* This our Lord Iesus Christ (being the way, the truth, and the life) hath commãded, taught, and performed. Christ is the way to life euerlasting, as he himselfe doth affirme: † *I am the way, the truth, and the life:* † *I am the dore: because no man commeth to the*

Mat. 16.

Io. 14.
Io. 10.

to the father, but by me. Why doſt thou ſeeke any thing els, ô wretched ſoule, why doſt thou ſeeke any thing els? Ieſus Chriſt being God and man, hath giuen thee a forme of liuing: who by his wordes hath taught the contempt of all things temporal, and confirmed the ſame by his example.

Behold God the ſupreme Vmpire inuiteth thee to the contempt of the world, and doſt thou make ſemblance, as if thou heardſt him not? Why doſt thou not volũtarily forſake the world for the loue of God almightie, which of neceſſitie thou muſt ſhortly leaue by the death of thy bodie? Nothing vnder the ſunne remaineth ſtill at a ſtay: but all things as ſmoke ſodainely vanish away.

CHAPTER II.

That all Wordly things are ſubiect to vanitie.

VAnitie *of vanities* (ſaid whilome that moſt wiſe preacher) *Vanitie of vanities,* Eccl. 1.

nities, and all things vanitie. What all things? What vanitie of vanities? All things which with time and alteration paſſe away, and come to nothing. The world paſſeth away, and the concupiſcence thereof: *and we all die: and as Waters that returne not, We ſhall do Wise on the earth.* Whatſoeuer therefore doth corrupt and periſh, may truly be termed vanitie of vanities. Howbeit all worldly things are ſubiect to corruption; and conſequently all things are vaine, and vanitie of vanities. In hebrew it is *Habal habalim*, which beſides the Septuaginta or ſeuentie Interpreters all haue likewiſe interpreted it in Grecke, *Atmos atmō*: which we may call a vapour of ſmoke or thinne ayre, which is quickly diſſolued. Now what is ſo thinne as man, who liueth to day, and to morrow appeareth not? If man be not vanitie, where are all our progenitors? Where are thoſe men that whilome were ſo famous in their generations, who haue ſubdued many peoples and kingdome? Where is old Mathuſalem? Where is that moſt potēt tirant Nemrod? Where is that moſt ſtrong Samp-

2. King. 17.

ſon?

ſon? Where is that moſt faire Abſolon? Where is that moſt wiſe Salomon? Where is Crœſus now, that aboũded in gold. Where is Alexander the great, the conquerour of the world? Where is Plato that arch-philoſopher? Where is that prince of Poets Homer? Where is now the whole rable rout of Philoſophers and Poets? Ali for many yeares ſince haue died and paſt away, and (which is worſt of all) haue perished in their vanitie. What doth all their former power now profit them? what do their honoures, riches, and fame now auaile them? Behold they now ſleepe in the duſt: and are cleane forgotten, as if they had neuer beene. Whatſoeuer therefore is in the world, is vaine: man is vaine: riches are vaine honoures are vaine † *For the things that are ſeene, are temporall: but thoſe things that are not ſeene, eternal.* For the holy Apoſtle ſaieth: † *The creature is made ſubiect to vanitie, not Willing, but for him, that made it ſubiect in hope: becauſe the creature alſo it ſelfe ſhall be deliuered from the ſeruitude of corruption, into the libertie of the children of God.*

2. Cor. 4

Rom. 8.

So long

So long all things are vaine, vntill that come which is perfect. All things therefore are vaine, that are contained vnder the cope of heauen. No temporall thing doth remaine: no earthly thing doth continue constant and firme: no mortal thing doth last long. What if thou be a great prince, and liue many yeares vpon earth? Perchance thou maiest deferre death for a while: but wholy to escape death is a thing impossible. A day will creepe vpon thee, eare thou be aware of, and will bereaue thee of all thy hope and life. To day thou art a Prince, to day thou art a Lord, and mightie in the world: to morrow thou wilt be dead, and thy carion carcase will be hidden vnder ground. Behold an Emperour, who yesterday was great, is to day carried to his graue to be wormes meat: and he that yesterday was clothed in purple and cloth of gold, and other braue attire; is to day (in a manner starke naked) throwne into his sepulcher. Yesterday he ruled ouer peoples and nations: to day he hath lost his life and empire, being neuer to returne to the same

ame any more. Yeſterday when he aſſed by, euerie one bowed the knee nto him: to day he is carried dead to is graue, and no man doth vouchſafe ſmuch as to moue his cappe vnto him. Yeſterday men were conſtrained to oupe vnto him: to day being dead, e is tormented in hell, neither is any nan able to deliuer him. Yeſterday when he ſpake, euerie one kept ſilence nd liſtned vnto him: to day he crieth ut in torments, and no man pittieth im. Yeſterday, as if he should haue iued for euer, he abounded with dainie cheere: to day through the heate of ell fire, he is verie thirſtie, and no nan giueth him ſo much as a cup of old water. Yeſterday ſitting as a udge, shing with gold and pretious tones, he drew the eies of the beholders to admire his greatnes: to day eing wrapt vp in a poore winding heete, he becommeth full of filhy wormes. Yeſterday he was deghted with the ſweet melodie of muſitians: to day being in hell, he is eluded with the mocks and ſcoffs of he diuells. Yeſterday his fatte and di-

licate

licate bodie was cherished with the choiseſt bathes that humane art could imagin: to day he is tormented in hell with fire and brimſtone; euen as it is
Apoc. 18. written: *As much as she hath glorified herſelfe, and hath beene in delicacies: ſo much giue her torment and mourning.* And
wiſ. 6. againe: *The mightie ſhall mightily ſuffer torments.* What good then will the honours, riches, or dignities of former times, doe vnto the wretched ſoule? There the impious haue ceaſed from tumult: there the honour of earthly power is contemned: there the greatnes of riches is deſpiſed. Why therefore ô inſolẽt power doſt thou grow proud? Why, ô infatiable glouronie of gold, doſt thou locke bigge? Whatſoeuer honour or riches thou doſt poſſeſſe in the world, thou wilt looſe full quickly, and perchance this may happẽ to day. And when thou ſhalt paſſe to hell ouer that infernal floud of Acheron, thou ſhalt carrie nothing at all out of this world with thee, ſauing the good and and bad deedes onely, which thou haſt committed in thy mortal bodie.
1.Io.2. *The World paſſeth and the concupiſcence thereof*

thereof: all earthly power paſſeth away on a ſodaine; neither is there any thing of long continuance vnder the ſunne. What auaileth it, if a man be great vpon earth; if he be potent, ſtrong, faire, rich, or learned? The life of all men is moſt short: neither is there diſtinction of perſons or dignities: whatſoeuer is mortal, dieth. For the wiſe mã ſaieth: *There is no man that may liue al Wayes: and can haue confidence of this thing*. It is appointed to all men to die once: neither can we eſcape death, although we deferre the ſame for many yeares. All things that are framed of earth, returne into earth: the ſpirit being ſet free from the priſon of the flesh, is haled with violence to the tribunal ſeat of Chriſt, there to receiue according to her works. Eccli. 9.

Now therefore ô man, how long wilt thou thus ſleepe and ſnort? how long wilt thou abuſe Gods patience, and mercie, expecting thine amendement? Why doſt thou not amend thy life? Behold men die daily before thine eies: children and old

men depart vnawares: learned and vnlearned are carried to their graues: and yet thou thinkeſt not of death, but remaineſt as one altogether careleſſe Behold the world runneth to ruine; men perish, cities and townes are ouerthrowne, nothing vnder the ſunne doth continue long: and yet notwithſtanding thy hard heart is not moued to compunction. Death commeth ſtealing on, thine end is neerer then thou doſt imagin.

Why doſt thou delay? Why doſt thou expect? Why doſt thou linger? Why doſt thou not doe penance wretched man, whilſt thou art healthy and ſtrong? Behold the world paſſeth, and thou followeſt him: he deceiueth and thou loueſt him: he lieth, and thou relieſt on him. Thou periſheſt with him perishing: thou falleſt with him falling: thou art deceiued with him deceiuing. Woe be to the louers of the world. They are foolish, they are wretched, they are vnfortunate. For verily whiles they ſeeke to hold the world as is were by force: they looſe both heauen and earth at once. They earneſtly

ſeeke

ſeeke after worldly riches and honours, and yet hope to attaine to celeſtial happines. But our Lord in the Goſpell ſaieth otherwiſe. *No man, ſaieth he, can ſerue two maiſters.* Who are thoſe two maiſters? God and the world. For he that loueth God, contemneth the world. And he that loueth the world, neglecteth God. *You cannot ſaieth he, ſerue God and mammon*, that is riches. Mat.6.

This preſent life is nor permanent, but paſſeth: it endureth not, but vanisheth: it ſtandeth not ſtill at a ſtay, but perisheth. It is therefore the way to our countrie, by which we paſſe euerie moment, being no more to returne into this world. Wherefore he sheweth himſelfe to be but a foolish trauailer, who gazing on the gay shewes that are in the way, forgetteth ſo noble a countrie: who neglecting things eternal, affecteth thoſe that are vaine and temporal: and embraſeth the world which is continually readie to fall. For nothing is more fickle then worldly fortune: nothing more fraile then the life of man: nothing more short then earthly power and dominion.

That man therefore is happie, that knoweth how to contemne all things tranſitorie: who knoweth how to vanquish carnal pleaſures; who is able to deſpiſe allearthly riches. For allearthly things, that a man poſſeſſeth, leaue him alone at the hower of his death: in ſo much that he that was rich, and had many things in his poſſeſſion; when he dieth, carrieth nothing with him. Heerevpon the wiſe man crieth out, ſaying. *What hath a man more of all his labour, Whereby he laboureth vnder the ſunne?* Behold how many do now ſweat in the labour of this world; they watch night and day by heaping together riches, they traine vp their children, and build high houſes: and in the middeſt of their worke they perish; and carrie nothing at all with them, but returne ſtark naked into the earth, frō whence they had their beginning.

Eccle.1.

A generation paſseth, and a generation cometh; but the earth ſtandeth for euer. Some dying, others are borne: and whilſt generation ſuccedeth to generation, nothing in the world remaineth conſtāt and firme. What is more

Eccle.1.

vaine

vaine then this vanitie? The earth remaineth firme, which was made for man: and man himselfe being Lord of the earth, is sodainely turned into dust. There is no memorie of those first inhabitants of the world, that haue gone before vs: and like as obliuion doth hide those things from vs, which are past: so our posteritie will not know those things, which either are done now, or shall be heere after: and all things will passe away in silence, and will be hidden, as if they had neuer beene.

All things therefore are vaine: and not onely vaine, but also vanitie of vanities. The world is vaine: because those followers thereof, whome whiles they liue, it fauoureth and flattereth; it saueth not at the hower of their death. All worldly honours are vaine: because those whome they make great before men, they sodainely at the hower of death leaue alone, depriued of all honour and reputation. Riches are vaine: because they do not deliuer their possessors from death, but do damne them more deeper by abusing them. All earthly

earthly power is vaine: becauſe thoſe whome it hath raiſed to the height of preferment, it forſaketh, and throweth downe head-long to hell in a moment. Nobilitie and gentrie is vaine: becauſe thoſe that before men it maketh glorious and great, it permitteth after death to become wormes meat. To be borne of rich parentage is alſo vaine: becauſe he that is ſeparated from others aſlong as he ſtaieth in the world by his noble parẽtage, is compared being dead to beaſts that perish. Carnal kinred likewiſe is nothing worth, for that it cannot hinder the ſentence of death. The ſweet knot of wedlock is vaine: becauſe thoſe that it loueth whilſt they liue, it immediatly leaueth aſſoone as they are dead. The laborious education of children, (not without great coſt and charges) is vaine: becauſe the parents whome it loueth being aliue, it deteſteth being dead. Whatſoeuer ſeemeth pretious in the world is vaine: becauſe it is loſt on a ſodaine.

Sithence

Sithence therefore all earthly things
re vaine; it followeth, that whoſoeuer
oueth vanitie, deſireth (as one that is
aine) to vanish away to nothing.
Hence the bleſſed Apoſtle S. Iohn ad-
nonisheth vs, ſaying: *Little children,*
loue not the World, nor thoſe things that are 1. Ioan.
in the World. If any man loue the World the 2.
charitie of the Father is not in him. Becauſe
all that is in the World, is the concupiſcence
of the flesh, and the concupiſcence of the eies,
and the pride of life, Which is not of the Fa-
ther, but is of the World. Wherefore we
ought to flie the world, as the chiefe
enemie of our ſaluation: becauſe it
euilly rewardeth thoſe that follow the
ſame, ſending them headlong to eter-
nall damnation.

CHAP.

CHAPTER III.

That this preſent life is a certain pilgrimage from our heauenly countrie.

2. Cor. 5. THE holy Apoſtle ſaieth: *As long as We are in the bodie, We are pilgrimes from our Lord*: And bleſſed Iob auoucheth in like manner; *That the* Iob. 7. *life of man vpon earth is a Warre-fare*. If therefore we be pilgrimes, why do we not haſten towards our countrie: if we be ſouldiers why do we not wage warre?

Behold we know that during the time of this life we are pilgrimes, and yet we do not pray that our baniſhment may be ended, but forgetting our heauenly countrie, we loue the priſon of our pilgrimage. He that is a bad ſouldier, feareth the end of the warre: ſo euerie one that aboundeth with riches and honoures, feareth death

death. For if he had fought valiantly, he would haſten to receiue his pay. But becauſe he knoweth, that he hath committed many outrages, he is exceedingly affraid to iſſue forth of the bodie, and to appeare before the ſupreme iudge. And why doſt thou not then prepare thy ſelfe (wretched man) to meete thy Sauiour at his comming? Why doſt thou not doe penance whiles thou art healthy and ſtrong? He dieth ſecurely, that liueth vertuouſly. Know that thou art but a pilgrime vpon earth, and therefore let thy conuerſation be ſuch, as thou wouldſt deſire it ſhould be at the hower of thy death. Why doſt thou deferre thy good purpoſes from day to day? Why doſt thou not begin that to day, which thou doſt put ouer vntill to morrow?

The hope of longer life hath deceiued many: becauſe aſlong as they deſire to liue longer in the world, they shamefully let paſſe the time of repéance. For oftentimes when a man doth procraſtinate the will of his conuerſion: being preuented by death by

the iuſt iudgement of God, he looſeth both will and meanes to amend. For God almightie, who hath promiſed pardon to thoſe that are penitēt, hath not promiſed to morrow, to thoſe that are negligent. Heerevpon the holy ſcripture warneth vs, ſaying: *To day if you will heare his voyce, harden not your hearts.* God alwaies crieth *to day*, he alwaies admonisheth vs *to day*, and we expect till *to morrow*. The laſt day of our life will ſhortly come, when we ſhall pray to haue the time of penāce prolonged, and ſhall not obtaine the ſame. We now neglect to doe penance being ſound and ſtrong: at the howre of our death we promiſe great amēdment, when we are able to doe iuſt nothing. Why do we not doe that now, which then we ſhall wish to haue done?

Pſal. 94

The reward of our labour is to be expected at the end, not new labours to be vndertaken. For, as I haue ſaid alreadie, this preſent life is nothing els, but a pilgrinage and certaine paſſage to our countrie: in which we cannot long ſtand ſtill at a ſtay, but of ne-

ceſſitie

eſſitie muſt alwaies goe forewards in ur iourney. Each hower of time doth iminish part of our life: and euerie inute doth cut off ſomewhat of our ilgrimage. He then that deſireth to goe readily to his heauenly countrie, et him lay aſide all ſolicitude of things ranſitorie. For the way to heauen is arrow: it receiueth not him that is oaden with riches: it deſpiſeth him hat is puffed vp with honours: it admitteth not him that is apt to fall hrough vice. *It is easier* (ſaieth our Lord) *For a camell to passe through the eie of a needle, then for a rich man to enter into the kingdome of heauen.* Mat. 19.

Wherefore if riches abound, place not thy heart vpon them: doe not coueteouſly poſſeſſe them: do not ouer carefully keepe them. *Better is a little to the iust, aboue much riches of sinners.* Heereupon the holy Apoſtle doth admonish us, ſaying: *hauing food, and Wherewith to be couered, With these We are content. For they that desire to become rich, fall into temptation, and the snare of the diuell.* What good doth your gold and ſiluer doe you, ô ye rich worldlings? How long Pſal. 39. 1. Tim. 6.

do you thirſt, and ſeeke after gold? What doth your money in your coffers? For whome do you hoard it vp? For your ſelues, or for your children? Not for your ſelues, becauſe you can poſſeſſe nothing long in this world. It is for your children therefore that you heape vp riches, whome you make inheritors of your couetouſnes? But you that haue no children, for whome do you take all this paine? for whome do you collect ſo much coine? Not for your ſelues, but for others: not for your owne children, but for ſtrangers. Being in the pilgrimage of this life, you goe loaden for the loue of others, with the heauie burden of riches: and whiles you ſeeke to enrich your children, you goe aſtray like fooles from the way of truth and ſaluation. At the hower of death your mids are ſo troubled with worldly buſineſſes, that you cannot admit ſo much as one good thought concerning heauenly happines. You wholy conſume the short time of your ſicknes in diſpoſing your temporal affaires, and take little care (God wott) of the ſaluation of your

ſoules.

ules. You make your will, and dis-
ose of your things temporall: but of
he wounds of your ſoule you make no
ccompt at all. You ſet downe euerie
articular that you would haue obſer-
ed in the pompe of your funeralls,
ut in prouiding for your ſoule, whe-
her it is to goe after death you are al-
ogether careleſſe. You take no ſmall
aines in making your laſt will and te-
ament, and yet whether it shall euer
e accomplished or no, you know
ot.

For oftentimes a couetous teſtatour
ath knaues for his notaries. And wor-
hilie. For he that is vnfaithfull to
imſelfe, how can he expect that an
other should be faithfull vnto him? Be-
old a rich couetous mã, that gaue lit-
le or nothig in almes aſlõg as he liued
cõmaundeth at his death many guifts
o be giuen to the poore, to Mouaſte-
ies, and churches, and truſteth more
o others, then to himſelfe.

Howbeit the teſtatour being dead,
we know for the moſt part what fol-
oweth afterward. Sometimes the
kindred of the partie departed get the

will

will into their hands: at other times the ſecular power oppoſeth it ſelfe with violence: and now and then the executors catch and ſnatch all the beſt things they can find, and contemne to accomplish what the teſtatour cõmanded. Moreouer if thoſe falſe notaries chance to meete with ſome rare peece of gold or ſiluer, or which is of ſome ancient ſtãpe, if they ſee a good booke, or any thing that doth like them, they take it away in couuert; or if they cannot handſomely ſteale it, they fraudulently and craftily buy it of their companions. I do not ſay, that good notaries or ſcriueners will doe this, but ſuch as are knaues. And it hapneth verie often, that couetous perſons are badly dealt withall after their death: that they that would not giue almes whiles they were liuing: ſhould by the iuſt iudgement of God, be neglected after death, euen by their owne children and kindred.

A rich and couetous man thinketh that he ſhall liue a long time in the world: and whiles he feareth to diminish his goods in the way, he looſeth both

both life and goods together. He accoũteth himselfe a citizẽ of this earthly region, and maketh no haste to that heauenly kingdome. Howbeit he is taken away in a moment, and adiudged to hell, there to remaine in perpetual torment. What will the vaine riches of the world then auaile him, which now hinder him from attaining heauen? *Their siluer and their gold shall not be able to deliuer them in the day of the furie of our Lord.* Ezech. 7

O wretched world, how badly dost thou requite thy followers, whome thou dost send to be tormẽted in euerlasting fire. Thou dost oftentimes exalt those that loue thee: and whiles they trust in temporall commodities, they sodainly descend to hell without repentance. *All power is of short life*: and the possession of riches is not stable vpon earth. For the life of man is short: earthly power is shorter: but prosperitie in both is shortest of all. Eccli. 10.

Consider therefore thy condition ô man: consider thy life, consider thy death. Thy condition is mortal and subiect to corruption: thy life short: thy

thy death certaine. Liue ſo, as that thou
maieſt not feare to die. Death is no
terrible to a good conſcience: for tha
it hopeth thereby to attaine to eterna
happines. If thou be rich and ſtrong,
conſider that within a while thou ſhal
be poore and infirme: becauſe he tha
to day is a great Prince, may to mor
row be a dead carcaſſe. Let not th
vaine proſperitie of the world deceiu
thee: let not the deſire of gold ſeduc
thee: let not short honour and pomp
make thee proud. Doe good while
Prou.3. thou liueſt: *Honour our Lord With thy*
ſubſtance: becauſe after death it will no
longer be in thy power. Truſt not mo
re to others, then to thy ſelfe: and
what thou doſt deſire to haue done af
ter thy death performe whiles thou
liueſt. It argueth no diſcretion to com
mit that to be diſtributed at thy death,
which thou thy ſelfe maieſt order now
being yet aliue. It is not ſecure to de
ferre the doing of that good; which
may be neglected. Know, that thou art
but a pilgrime in this world, and de
ſire not more then is neceſſarie for the
prouiſion of thy iourney.

Doe

Doe good to all men whiles thou
rt able: labour as a good ſouldier of
eſus Chriſt, becauſe thy warre-fare
ill ſhortly be at an end. Whatſoeuer
ou ſhalt doe in the way of this pil-
rimage, thou ſhalt aſſuredly receiue
t the end of thy voyage. *Whatſoeuer*
erefore thy hand is able to doe, Worke it
ſtantly; becauſe after death there is no
ore working, but a reward is giuen
ccording to what thou haſt done. Fly
e deſires of the flesh, which fight a-
ainſt the ſoule: flie idlenes. flie vani-
e. Thou ſhalt labour a little now, and
r a verie ſhort time; and for thy
uerdon thou ſhalt receiue life euer-
ſting. Eccle. 9.

Behold death doth haſten: thou
anſt not liue long: thou wilt die on a
daine. And then whatſoeuer thou
aſt ſcraped together for many yeares
efore, thou wilt looſe in an hower.
f all that thou haſt, thou wilt carrie
othing with thee: neither gold, nor
luer, nor honour, nor power. For all
arthly things will leaue thee in a mo-
ent: onely thy cõſcience will follow
ee with his ornaments. Neither ri-

ches, nor worldly brauerie, nor earthly vanitie will doe a man any good when he cometh to die: onely good workes (if he haue done any) will come for the afflicted ſoule in that extreme miſerie.

CHAPTER IIII.

VVhat courſe of life we ought to vndertake.

THE breuitie of this ſhort life dot admonish vs, not to ſpend th time vnprofitably that is allotted vs doe penance. For time paſſeth awa and is irreuocable: and the day whic is not ſpent well, is both countabl and culpable. For now is the accepta ble time, in which we are comman ded to doe good without intermiſſi for which we may purchaſe life euer laſting. Loſſe of time is hurtfull an altogether damnable, ſithence tha labouring but for a while, we ma

meri

erit reſt eternal. Euerie man there-
re that is deſirous of ſaluation ought
be verie carefull, leaſt he ſpend the
me vnprofitably which is graunted
m to doe well. For now is the time
f labouring; after death no man can
bour, no man (I meane) can merit
ny more. Wherefore let euerie one
ow chooſe that courſe of life which
s moſt agreable to his ſtate, in which
et him not looſe time, which ought to
e prized at ſo high a rate.

Howbeit whoſoeuer doth reſolue
o vndergoe ſome holy courſe of life
r conuerſation, let him ſeriouſly cõ-
der the counſell of the wiſe man,
aying: *Sonne comming to the ſeruice of God, ſtand in iuſtice, and in feare, and prepare thy ſoule to temptation.* For no man
s able to perſeuere in his good purpoſes, that is not carefull to preſerue
patience. Wherevpon the ſame wiſe
man ſaieth in an other place: *If thou hold not thy ſelfe inſtantly in the feare of our Lord: thy houſe will quickly be ſubuerted.* By thy houſe, he meaneth thy conſcience. For it is written of man, *that he neuer continueth in one ſtate.* Now he

Eccl.2.

Eccl.27.

Iob 14.

vndertaketh a better courſe of life with great feruour and deuotion: and after a while growing tepid, he falleth into his former negligences againe. Now his deuotion is ſo great, that he prayeth with teares; and an hower after he is wholy poſſeſſed with ſlouth and negligence.

When feruour of ſpirit is preſent we promiſe great matters: if we be neuer ſo little tempted, we preſently forget our good purpoſes. Howbeit that reſolution of amendment was neuer firme, which could be loſt vpon

Eccli. 27 to ſlight an occaſion. *For a foole is changed as the moone*: but a wiſe man remaineth conſtant in his reſolution. There are many that make shew of great deuotion in time of tranquillitie and peace: but aſſone as any temptation doth begin to ariſe, all their deuotion

Pſal. 48. doth immediatly perish. They confeſſe to our Lord, when he doeth good vnto them: but aſſoone as any aduerſitie doth rush vpon them, they do not onely caſt aſide their former deuotion, but (which is worſe) they fall to murmuring. And there are ſome, who

when

when they are troubled with any tri-
bulation or aduerſitie, pray vnto God
verie deuoutly: but aſſoone as the
blaſt of tribulatiõ doth leaue blowing,
farewell all deuotion. Againe there
are ſome, who being neither proud in
proſperitie, nor diected in aduerſitie,
remaine conſtant in the feare of God:
in proſperitie vſing feare, in aduerſi-
tie hauing patience for their shield.
Theſe onely walke vpright before
God: who in all things giuing thanks,
doe alwaies in feare build the houſe of
their conſcience. Of ſuch as theſe the
wiſe man ſaieth: *Bleſſed is the man, that* Prou. 28
is alwayes fearefull: but he that is of an ob-
ſtinate mind, ſhall fall into euill.

Whoſoeuer therefore doth deſire to
goe foreward in pietie and godlineſſe:
whoſoeuer doth haſten to eternal hap-
pines, let him not depart from the
feare of our Lord, and the cuſtodie of
himſelfe. For if he caſt aſide for neuer
ſo little a time either the feare of God,
or the care of going foreward; if he
admit drowſines or melancholy into
his mind, he will not long continue
conſtant in thoſe good courſes, which

he

he intended. For no negligence is ſo little, which doth not encreaſe, if it be contemned. It behoueth him therefore that deſireth the ſaluation of his ſoule to put on the armour of patience and (as much as lieth in his power) to eſchew all negligence: leaſt whiles he confidently thinketh that he goeth foreward in the way of perfection, he grow by little and lettle through careleſnes to be luke warme.

And ſithence a man cannot continue long in one ſtate, let him haue care to riſe againe, although he fall neuer ſo often. A man can neuer attaine to a habit of well doing, vnleſſe he ſtudie daylie to renew his affection. Few there are, that can ſtedfaſtly fixe their eies vpõ the ſunne: but this grace is onely graunted to them, who (like eagles) behold Chriſt the ſunne of iuſtice by heauenly contemplation.

Theſe are good and perfect men, who louing God aboue all things, do neither ſeeke nor couet any earthly thing: Such as theſe neuer withdraw the eies of their mind from the beames of the true ſunne, but onely whẽ ſome corpo-

orporal neceſſitie doth compell thē,
heir eies are alwayes bent vpon that
oſt bright ſunne of iuſtice, becauſe
ey inceſſantly lift vp their thoughts
celeſtial things. But we by reaſon of
ur reachlesnes being like to little
irds, who find our ſelues vnable to
xe our eies like Eagles on the ſunne
f iuſtice: let vs, I ſay, haue a care fre-
uently to lift vp our eies: to the end
hat as often as we turne the ſight of
ur mind (by reaſon of ſome corporal
eceſſitie) from the ſpeculation of hea-
enly things, ſo often we riſe againe
o the contemplation of them.

For no man becometh a Sainct on a
odaine; but we are to mount vp as it
ere by certaine ſtepps or degrees to
he height of perfection. Howbeit the
reateſt difficultie of ſpiritual life is to
Nouices or beginners in their firſt
nſet: which by little and little is
uercome by proficients, and wholy
ut to flight by ſuch as are perfect. For
euer any man was able to goe fore-
ard, that begun not in that order as
e ought. Moreouer many begin to
mend their bad liues and conuerſa-

tion,

tion, who neuertheleſſe do neuer at-
taine to perfection : becauſe thoſe
faults which to day they ſeeme to la-
ment with ſorrow, they are not affraid
to commit againe to morrow. But that
reſolution of amendement is verie
weake and infirme, which is ſo often
broken by a new ſinne.

A ſinner will ariſe and he will not:
and oftentimes whiles he feareth not
to deferre his good purpoſes, he loo-
ſeth both opportunitie and poſſibilitie
at once. He toſſeth to and fro in the bed
of euill cuſtome : which neglecting to
infringe, he cauſeth to himſelfe a cer-
Io. 8. taine neceſſitie of ſinning. *For euerie one*
that committeth ſinne, is the ſeruant of ſinne.
Certainely he that by Gods grace
might haue ſtood if he would, before
he fell into ſinne; is not eaſily permit-
ted after his fall to ariſe againe. For
the cuſtome of ſinne keepeth him
downe that is fallen, and without the
eſpecial grace of God, permitteth him
not to riſe againe.

O how many ſinners are there at
this preſent, adulterers, couetous per-
ſons, fornicators, vncleane, and ſuch
like

like; who being held captiue by a bad and long cuſtome, purpoſe to eſcape from the bondage of their ghoſtly aduerſarie, and yet are vnable to free themſelues from his tyrānical ſlauerie. For euill cuſtomes, if they be not reſiſted, cauſe a certaine neceſſitie, which cannot be auoided. Wherefore it behoueth vs to put our good purpoſes in execution with great fortitude and feruour: becauſe if continual patience be wanting, the will of mā doth ſoone begin to ſtagger. Let euerie one that is deſirous to goe forward in his eſtate, put on a mind like vnto a rock: not that I would haue him to gaine-ſay good counſel, but that he ſhould manfully reſiſt the temptatiōs of the diuell. For oftētimes thoſe that thinke themſelues moſt ſecure, are in greateſt danger.

CHAPTER V.

That many and diuerſe things do withdraw vs from the fruit of penance.

NO man is able perfectly to conſi der (much leſſe to expreſſe) how many, ſnares, pit-foldes, and impedi ments the diuel is wont to expoſe t entrap thoſe that deſire to doe penãce He vſeth a thouſand tricks ãd deuices that he may recall him from his goo purpoſes, whome he ſeeth to ſeek after the remedie of penance. And tru ly according to the diuerſitie of th ſtate, ſexe, age, and condition of men he inuenteth diuerſe meanes of hur ting: and what by himſelfe he canno bring to paſſe, he endeauoureth to ac complish by wicked men by ſondri deuices.

And oftentimes he perſecuteth penitent man euen vntill death it ſelfe

and

nd whome he permitteth to liue quiet
s a ſinner in his wickednes, he endea-
oureth to ouerwhelme being con-
erted, by infinite tribulations. Some-
imes againſt a man that purpoſeth to
mend his life he ſtirreth vp his paul-
rie wife: ſometimes he incenſeth his
riends and kindeſſolke againſt him:
o the end that whome they ought to
mitate being repentant, they may not
e affraid to reuile and perſecute as a
oole and ideot. And if he ſee, that he
annot preuaile by this meanes nei-
her, he proceedeth yet further. He
irreth vp ſuch men as whilome were
is deare companions and friends
nto hatred: that they which formerly
id delightfully ſticke vnto him whiles
e did amiſſe, may now abandon him
oing penance.

Next the enemie of all goodnes lay-
h violent hands vpon his temporal
ubſtance: he cauſeth his houſe to be
urned: bereaueth him of his honou-
s, ranſacketh his riches: ſtirreth vp
e magiſtrates and iudges againſt
im: ſoweth diſſenſions, ſeeketh occa-
ons. Heere vpon the ſecular power

oppreſſeth the poore innocent: confi
cateth his goods into the kings exche
quer, as the goods of a malefactor: an
permitteth him not to liue in quie
During theſe turmoyles the mind o
this poore mā thus eſtranging himſelf
from the world, is oftentimes veri
grieuouſly troubled: he feareth that h
is forſaken of God; and vnleſſe he pu
on the shield of fortitude and patienc
againſt all aduerſities that may occur
he within a while falleth from the ho
ly reſolution which he had made of li
uing better. But if this champion an
louer of penance fight manfully in a
theſe things, the combate oftime
groweth to be more fierce. For whe
the diuel ſeeth that he hath ſtill th
worſt, notwithſtanding he hath berea
ued him of his riches; he bendeth
his forces againſt the penitents veri
flesh. He inflicteth vpon him by God
permiſſion many calamities, that b
impatience he may withdraw him fr
his good purpoſes.

Sometimes his vnfaithfull wife play-
eth the queane: ſometimes shee ſcol-
deth and reuileth her huſband: ſome-

time

mes shee crieth out, that all things nne to wrack through his negligẽce nd default: ſometimes shee calleth im aſſe and dolt. Why, ſaith shee, doſt hou conſume the whole day in ſlugiſh idleneſſe? What makeſt thou ſo ong in the Church? What haſt thou to oe with ſuch as liue in Monaſteries? ow long (a poxe on thee) ſhall I enure thy hypocryſie? What doſt thou t muttering alone to thy ſelfe in thy hamber? If thou hadſt a deſire to liue ke a Monke, why didſt thou not nter into a Monaſterie? Wretched voman that I am, whence hath this ſo reat euill befallen me? I hoped when maried thee, to haue found thee a ood huſband and thriftie: but conrariwiſe, thou art not onely negligent n looking to the affaires of the houſe, ut likewiſe doſt contemne me as one hatwere notworthlytowipe thyſhoes. Hence ariſe diſcords and variances gainſt this poore man that is deſirous o doe penance; hence the wife becometh malitious, hence procedeth the ſumma totalis of internal miſerie and diſtreſſe.

No

No man can beleeue, except h
hath learned it by experience, ho
great the calamitie of that couple i
that are of contrarie diſpoſitions.

For he that deſireth to liue acco
ding to the ſpirit, doth alwaies (for th
moſt part) find his deareſt friends t
contradict him in it. But if now an
then all external tribulation be wan
ting; yet the diuel doth not thus ceaſe
but be taketh himſelfe to inwar
warres. He ſuggeſteth to the peniten
many and ſondrie things: he propo
ſeth the difficultie of perſeuerance
and craftily sheweth him the frailti
of mans condition. Conſequently hi
inward cogitation ſaieth: How long
shall I endure this rigour of pe
nance?

If he be young and luſtie, it will say:
Why doſt thou foolish felow thus tor-
ment thy ſelfe like a mad man before
the time? Thinkeſt thou that by affli-
cting thy flesh, thou shalt obtaine the
kingdome of God more then others?
True it is thou art young and haſt ſtré-
gth and forces, yet neuertheleſſe thou
wilt not be able long to endure this la-

bour

ur of penance. Tush: rather accor-
ng to the old ſaying: Laugh and be
errie, whiles thou art young; and
ereafter when thou art old, then doe
nance in Gods name.

But to old men the diuel readeth an
her leſſon: Why thou old dotard
aieth the diuel) doſt thou kill thy
lfe? Why doſt thou not ſpare thine old
ge? and why doſt thou vtterlie ouer-
row thy weake bodie, by thus morti-
ing ād afflicting thy ſelfe vndiſcreet-
? *God doth not exact robberie in holo-* Eſai. 61.
uſt. Wherefore follow my counſel,
nd procede more diſcreetly. Let thy
ruice to God be according to reaſon,
aſt it be imputed vnto thee as a ſinne.
od is mercifull, and in lieu of good
orkes, will accept thy good will.
inally the diuel doth ſuggeſt many
ings to a man that is deſirous to doe
enance: the fleſh likewiſe vſeth many
biectiōs to the ſame purpoſe, yea and
ringeth many fained reaſons, where-
y to hinder a man from proſecuting
is vertuous reſolutions. But a wiſe
nd diſcreet man deſpiſeth all theſe
ings: he contemneth all the diuells

ſugge-

ſuggeſtions: he breaketh in peeces
the worlds bonds by perſeuerance.

Such as deſire to doe penance
neuer free from bickerings: ſuch
flie the world are neuer void of hin
rances: becauſe he that is not hit
the one, is more grieuouſly hurt by
other. Euerie one feeleth and carri
his croſſe in himſelfe; euerie one b
reth the burden of his temptatio
for that aſlong as we liue in this wor
no mã is exempted frõ being tempt
Luc. 21. And in all theſe things patiẽce is nee
full, without which no man is able
poſſeſſe his ſoule. Liſten not (ô man)
the ſuggeſtions of thy ghoſtly enem
conſent not to the fraudulent ſpeech
of thy bodie; if thou deſire to attaine
eternal felicitie. Omit not to doe
nance, whiles thou art young a
ſtrong: for that thou art altogether v
certaine, whether thou ſhalt liue to
an old man.

Death openly is at hand, and dai
threatneth to ſeize vpon old men: an
lieth in waite for ſuch as are young
For an old man cannot liue long
and a young man may die ſoon

Bu

t if thou be old, not be affraid to
e penance. Runne as much as thou
nſt : for that thou canſt not
ntinue long in this life. Know for
rtaine, that (according to the ordi-
rie courſe of men) the older thou art,
e fuller thou art of ſinne. Why there-
re doſt thou neglect to doe penance
r thy former offences, ſithence thou
oweſt that thou art shortly to de-
rt hence? Gods merciee hath long
dured thee, that thou mightſt doe
nãce; the ſupreme. Vmpire hath lõg
pected thine amendement: he hath
uen thee ample time to ſatisfie for
y ſinnes. But thou, according to thy
rdnes and impenitent heart, doſt
ſpiſe the longanimitie of Gods pa-
ence: thou doſt not acknowledge
at thou arr for borne, that thou
igh tſt doe penance : neither doſt
ou forſake the ſinnes of thy youth.
hou haſt poſſed ouer the time of thy
outh without doing good workes:
hou continueſt in thy wonted vices:
either doſt thou endeauour to begin
o doe penance now at leaſt in thine
ldage, which thou oughtſt to haue

done long ſince in thy youth, whe
thou hadſt greater ſtrength and force
Thou farſakeſt no thy former offence
thou feareſt not auarice, detraction
and rash cenſuring of others: and wh
les thou feareſt not to doe amiſſe, tho
deſcendeſt into hell without doin
penance.

Behold death the cutter off of p
nance haſteneth; behold the end of t
life approcheth: and thus thou neg
ecteſt to make ſatisfaction for thy ſi
nes, vntill thou looſe both life a
time at once. Tell me, ô thou old a
aged man, why doſt thou differ
thine amendment from day to da
who art not ſure to liue vntill to mo
row? Thou walkeſt daily vpon t
brinke of death, and doſt thou del
to be ſorowfull for thy ſinnes? Th
ſigheſt now when it is almoſt to la
and yet thou doſt not forſake tha
which thou ſigheſt at. For thou ſai
(being loaden with old age and vice
Woe is me, why haue I ſpent the fl
wer of my youth ſo vnfruitfully? W
haue I delayed to liue vertuouſly? W
did I not, when I was young a
ſtron

ong, take vpon me the habit of a
ligious mans? I thought vnhappie
an, that old age had beene the fit-
ſt time to haue done penance: and
ped likewiſe, that which in my
u ſeemed hard, would be done with
ſe when I grew old.

But my foolishnes hath deceiued
e, and I am shamefully deceiued.
ow I haue learned by experience,
at old age is not capable of good
anners, but keepeth what it had
arned before. Thoſe cuſtomes or ha-
its which a man getteth when he is
oung and luſtie, remaine ordinarily
ith him to his dying day. I would
ine doe penance now being old, but
m not able, for that by reaſon of my
ormer bad cuſtomes; I grone at the
erie thought thereof, as at a thing
mpoſſible. Whatſoeuer I begin con-
arie to my wonted cuſtome, I find
ny ſelfe vnable to performe: becauſe
is a hard thing to meditate new mat-
ers in an old mind. Acts of vertue,
hich in my youth (if I would) ſeemed
nto me eaſie aud facill: appeare vnto
ne now being old hard and impoſſi-

ble. Woe be to me, for that that sayin
of the wise man is verified in me:
Prou.22 *young man according to hi Way; When h*
is old, Will not depart frhm it. For old a
is encumbred with many incommo
dities, from which it is not freed bu
by death onely.

Wherefore ô young men, whose ag
is apt to endure labours: learne t
inure your selues to vertue and ho
exercices: accustome your selues t
ouercome the desires of the flesh: b
cause he that neglecteth to amend hi
life when is young, will, when he
old, abhorre the same. As euer
one desireth to be found when he
old, so let him liue whiles he
young. For he that addicteth him
selfe to vertue in his youth, wi
easily perseuere in the same eue
vntill death. Whatsoeuer we learne i
the tender age of our childhood, w
better retaine afterward. But in wha
age soeuer a man betaketh himselfe t
penance; let him know, that in a
things he will haue neede of patience
For he will feele many temptation
and aduersities, walking in the law o

r Lord: of which he was ignorant, ong as he went in the way of the orld. A man therefore (of what ſtate condition ſoeuer he be) comming Gods ſeruice, muſt expect many mptations and difficulties, againſt hich he ought to fight in the feare of r Lord with patience. For *the king-me of God ſuffereth violence, and the vio-t beare it away.* Mat. 11.

He that neglecteth to vſe violence ainſt the temptations of the flesh, ill not depart conquerour, but con-ered; and is not fit for the kingdome God. But what neede is there of ſo any words? There is not a iuſt man earth, that is altogether free from mptations. For the ſcripture ſaieth: *any are the tribulations of the iuſt: and t of all theſe our Lord will deliuer them.* Pſal. 33.

nd an other ſcripture doth affirme: *hat by many tribulations We muſt enter to the kingdome of God.* Act. 14.

But how patiently all the aduerſities this preſent life are to be endured, e holy Apoſtle doth tell vs, ſaying: *e paſſions of this time are not condigne to e glorie to come, that ſhall be reuealed in* Rom. 8.

vs.

vs. For whatsoeuer we can endure heere on earth, is but for a verie short time: but the reward due to our passions and patience shall be euerlasting. If therefore any aduersitie happen vnto vs: if any temptation befall vs, let vs alwayes (being mindfull of our future recompense) embrace patience, knowing that none of these things are of long continuance.

CHAPTER VI.

Of the manifold miseries of man's life.

SVch, and so many are the miseries of mans life, that albeit it were eternal and had no end in this world, yet it is worthily thought worthy by wise men to be contemned. Heere vpon holy Iob saieth: *Man borne of* Iob 14. *Woman, liuing a short time, is replenished With many miseries. Who as a flo Wer cometh forth and is destroyed, and fleeth as shado*

adow, and neuer abideth in th same ſtate.
or verily the whole life of man vpon
arth is miſerie: to whome life isla-
our, death danger. How loug there-
ore ô man, wilt thou loue thine owne
iſerie? how long wilt thou loue thy
anishmẽt in this world? Behold with
ow many croſſes, troubles and tribu-
tions doth the world perſecute thee,
nd yet doſt thou not conſent to be ſe-
arated from his companie? Man is a
ilgrime or paſſenger vpõ earth, eue-
e hower part of his way is cut shor-
er: euerie day he is pushed foreward
o the end of his iourney.

The dayes of man are as the dayes of a Iob 7.
hireling: Euerie moment he draweth
owards the euening: at which time
e shall receiue a recompenſe for his
aine. He that hath laboured well and
uſtilie in our Lord's vineyard, shall
or his labour receiue an euerlaſting
eward. Why then do we linger? why
o we ſtand all the day idle in the mar-
et place of this world? Let vs goe in-
o the vine-yard of our Lord: let vs la-
our as good ſouldiers of Ieſus-Chriſt:
ecauſe if we labour during this short
life

life in ſowing the ſeede of vertue, we ſhall doubtleſſe reape the fruit of that celeſtial countrie. *But he that ſoweth* 2.Cor.9 *ſparingly, ſhall alſo reape ſparingly.* Aſlong as we liue in this life we are wretched, and ſubiect to many tribulations in the world. For like as paine doth not make a Mattyr, but the cauſe: ſo tribulation doth not merit, but patience.

Both iuſt men and wicked haue their temptations in the world. But aduerſitie to iuſt men is turned by patience into the merit of eternal happines: contrariwiſe to wicked men and ſinners it is reputed as ſinne by reaſon of their impatience and lewdnes. Tribulation maketh no man bleſſed; but the onely loue of God, and patience cauſeth merit. For ſinners likewiſe are vexed with many miſeries in this world, who notwithſtandinge are vtterly deuoid of merit. The feare of God is not before their eies: they ſuffer afflictions not for the loue of our Lord nor in reſpect of heauen, but for that they know not how to auoid them.

Pſal 31 *Many are the ſcourges of a ſinner, but thoſe*

(onely

onely) *that hope in our Lord mercie shall* ompaſſe.

Sithence therefore no man can liue this world without tribulation and iſerie: let vs make a vertue of neceſ- tie, that ſo we may turne the euills, hich neceſſarily we endure, to the ue of our Lord and Sauiour. Let vs wayes acknowledge the miſerie of ur owne condition, and continuallie e mindfull of the ſame: to the end, at when we call the ſame to mind midſt our worldly proſperitie, we ay caſt aſide all pride and vaine ſecu tie. Finally we ſee by the conſidera- on of our owne baſenes, what we ght to thinke of our ſelues.

We are conceiued and borne in ſinne: e are nowrished with labour and aine: we are toſſed vp and downe ith continual troubles and tribula- ons. In the interim (ô mortal man) hat hope haſt thou of redreſſe? Death ely is the end of miſeries But tell me pray thee, what doſt thou expect? he end of miſerie. Why then doſt ou feare death? For no man before die, can be happie. Thou deſireſt

that the miſerie of this life were finiſhed : and yet the verie thought of death maketh thee affraid. O miſerie, and intollerable affliction of ſpirit. It is a miſerie to liue, and a danger to die. We abhorre the priſon, and yet we feare to goe forth of the ſame. What then ſhall we doe? Turne which way we will, and we find nothing but miſerie and trouble.

Behold they that follow the world are not free from miſeries, but are daily vexed with many tribulations and anxieties. To what end? With what fruit? With what recompence? That they may obtaine in the world what they couet. For the diuel alſo hath his martyrs: the world, and carnal pleaſures haue like wiſe theirs. For verily they that ſerue the diuel in ſinne and carnal pleaſures, endure euen in this world many miſeries: to the end that they may know that from paines temporal they are within a while to paſſe to thoſe that are eternal. The louers likewiſe of this world, who hunt after vaine honours: who ſeeke after tranſitorie riches; who fulfill the deſires of the

he flesh, do daily subiect themselues o infinite miseries and anxities. Enuie ollowеth felicitie: and euerie one sub- nitteth himselfe to so much the grea- er danger, by how much the higher e ascendeth in power. For it must eedes be, that he that is feared by ma- y, doth likewise feare many.

Finally, who is able to expresse the ontinual cares and miseries of rich nen? For the wise man saieth: *The sa- ietie of the rich doth not suffer him to leepe.* Where riches are, there is care. Eccles. 5. hese are the martyrs of the world: o whome death is not the end of affli- tion, but the entrance of eternal tri- ulation. From smal perplexities they asse to those that are vnspeakeable: rom paines temporal to paines e ter- al: from light tribulations to those hat are most terrible. For to wicked nen and sinners death doth not bring he end of miserie, but the beginning f calamitie. Contrariwise, by death ust men attaine to the period of hu- nane tribulatiõ. For hauing by dying nished their life and miserie in this orld: they fortwith begin to liue

happily world without end.

Whosoeuer therefore doth desire to attaine to the ioyes of eternal happines: who soeuer doth couet to be admitted into the quires of those heauenly citizens, let him behaue himselfe as a Martyr of God, and for the loue of him patiently and humbly endure all the miseries of this world. For it is better to enter with patience by the miseries of this life into the kingdome of heauen: then by impatience to be sent to perpetual damnation. What doth the short comfort and contentment of the world profit vs, which is past in a trice? What do riches, what do honours, what doth vaine presumption of life auaile vs? Woe be to the louers of the world: woe be vnto rich men, that are couetous and wicked, who contemning the loue of God, are delighted in the pleasures of the world.

Why dost thou deceiue thy selfe O thou rich glutton? why dost thou daily kill thine immortal soule by the desires of the flesh? Why dost thou put thy trust in the multitude of thy riches? Abondance of temporal goods doth

free

ree no man from death: carnal plea-
ures do defend no man from the wor-
mes: neither do worldly honours pre-
erue any man after death from corru-
ption and rottennes. For all earthly
hings do perish: and follow no man
fter death. That rich man mentioned
n the Goſpel, that was clothed with purple and ſilke, and fared delitiouſly euerie day, being vnmindfull of death to come, refuſed to heare the pittifull crie of the poore man, and therefore crieth himſelfe now in hell, and no man helpeth him. Luc. 16.

Where are now his cellars, which whilome were replenished with diuerſitie of wines? Where are now his granaries heaped full of corne? Where is now his table furnished with varietie of daintie dishes? Where is his ſilke and purple? All theſe things haue paſſed away as a shadow: and the poſſeſſion of theſe temporal things hath perished with their poſſeſſor. What good do thoſe riches doe a rich man in hell; which he hath left behind him in the world? What do his honours what doth his faire wife, what do his deare chil-

dren

dren auaile him ? Purple will defend no man in hell from cold ; nor ſilke from heate, nor gold from want. There the affection of worldly friends ſhall ceaſe : there carnal alliance and parentage ſhall perish ; becauſe, euerie one ſhall be iudged in his owne wickednes.

Now therefore ô man remember thy time which is paſt and gone, and know that thou alſo art mortal by other mens deſtruction. Where are thy progenitors ? Where is thy father and mother, thy brethren and thy ſiſters? Where are thoſe ſtriplings and boyes, with whome heeretofore thou haſt played ſo many coltish toyes ? Where are thoſe men and woemen, whoſe time thou haſt both knowne, and likewiſe their life and conuerſation? Where is thy wife, and children ? Behold they are dead and gone, and their remembrance is perished frō amongſt men. What do riches now profit them? what do honours helpe them? what do carnal pleaſures comfort them.

What do the delights (I ſay) of the world auaile thoſe that are dead, for which

which they are now euerlaſtingly tormented? Or what harme doth pouertie and tribulatiõ ſuffered in this world doe to iuſt men, after that this life is ended; for which they receiue the ioy of eternal beatitude? He that is dead and gone, what good doth it doe him, to haue liued long? what if thou hadſt liued a thouſand yeares vpon earth: yet thou couldſt not eſcape (although thou didſt deferre) death.

Verily when the hower of death is come, farewell all worldly pleaſure and paſtime. Thou wilt thinke at that hower, that thy life hath beene moſt short: then thou wilt make no account of thy former recreation and ſport; being then affraid, that thou ſhalt preſently paſſe to punishment. Then thou wilt wish that thou hadſt for ſaken the world, and wilt ſay: Wretch that I am, who haue ſo lewdly ſpent my whole life in ſinne: who louing the world, haue walked after vanities: why did I not (when I was whole and ſound) feare this hower ſo full of danger?

O that I had ſpent my dayes in Gods ſeruice: I would to God I had become a Monke

a Monke in ſome Monaſterie; for then I ſhould die now ſecurely. What do riches now profit me? What do honours helpe me? What doth dignitie nobilitie, or the vaine knowledge of the world auaile me? I was whilom rich and mightie: I poſſeſſed gold and ſiluer in aboundance; neither was there any end of my ſubſtance. But what good do all my goods now doe me? Behold now I die, and am to receiue a ſorrowfull ſentence, according to the merit of mine actions. My gold in which I truſted, what doth it profit me, ſithence it cannot deliuer me from the dominion of death? Woe be to me wretch. I haue deferred to doe penãce aſlong as I was whole and ſound: now I lie in my death bed: and albeit I am to depart preſently out of this world yet I cannot fixe my mind vpon any thing that may turne to the good of my ſoule. Now I deſire to repent, but am not able.

O curſed cares of the world! ô vaine and vanishing riches! ô peſtiferous pleaſures of the flesh! I thought my life good enough, if I perſeuered in the

Chri-

Christian faith. Howbeit faith is vaine without good workes answerable to the same. Now infinite crimes do sallie forth against me out of the secret corners of my conscience: now many sinnes do represent themselues to my remembrance, of whome a long as I was well, I had no scruple at all. Now therefore what shall I doe? To whome shall I flie? O how securely should I now depart out of this world, if I had walked well and religiously in the way of our Lord.

Meditate on these things (ô man) whiles thou art liuing: consider these things whiles thou art healthy and strong: and as thou dost desire to be found at the hower of thy death, so omit not to liue all the dayes of thy life.

CHAP.

CHAPTER VII.

That in euerie ſtate, ſexe, age, and condition of this life, miſeries and temptations are neuer wanting.

Iob 14. MAn borne of a Woman, liuing a ſhor time, is replenished With many miſe ries. Who as a flower commeth forth, and deſtroyed, and flieth as a ſhadow, and neu abideth in the ſame ſtate. What man Euerie man. What euerie man? Euer man is wretched, and his life on ear is ſhort. Why is he wretched? Becau he is ſubiect to corruption, and neue abideth in the ſame ſtate. Why is h life ſhort? Becauſe he dieth on a ſo daine. Is therefore euerie man wre ched? Wretched without doubt. The children are alſo wretched. Yes, the likewiſe are wretched. Why wretche Becauſe men. If therefore all are wre ched, who are happie? No man in th

lif

fe. Of what ſtate, ſexe, condition, or geſoeuer a man is, aſlong as he is in is world, he is wretched. Doth death herefore make men happie? It doth ot make: but diſcerne who are ppie.

What doth it diſcerne? Betweene he happie and wretched. For all of vs, ſlong as we liue in this world, are retched. But when by death we are eliuered out of this life, we are ſeued one from an other, as fiſhes that are ken, vpon the shore: for ſome of vs eing good, are carried to life euerſting, feeling from thence foreward o miſerie at all; others that are wicked, are ſent from temporal miſerie to ternal.

For the miſerie of this life may be nderſtood after a twofold manner: irſt, as it is common to all mē through he neceſſitie of nature: ſecondly, as it s cauſed through ſondrie accidents hat occurre. By reaſon of the neceſſiie of our corrupt nature we are all retched: mutable through the interchange of times and chances: all of vs (aſlong as we liue in flesh) are paſſible:

in a word all are mortal. Through the varietie of chãces and fortune, miſerie is not equal to all mẽ; but euerie one in his ſtate, according to the qualitie of his mind, doth either ouercome, or is ouercome by temptations. Finally often times according to our merits miſerie is inflicted vpon vs euen in this place of pilgrimage: where the paine is not rewarded, but the cauſe. For whoſoeuer ſuffereth for righteouſnes ſake in this world, is not to be eſteemed wretched, but bleſſed: but he that ſuſtaineth punishment or perſecution in this world for his ſinnes, is both miſerable and wretched, and altogether eſtranged from the happines of the Saincts.

Howbeit it is not the leaſt part of iuſtice to endure the miſeries of this life humbly and patiently for the loue of God. For all things which by nature ſeeme neceſſarie vnto vs, may by the loue of God be made meritorious. If therefore for the loue of God we willingly and humbly endure corporal neceſſities and miſeries; it is a token that we draw neere to iuſtice. To the

end

nd therefore we may become happie
ter death in heauen, let vs patiently
ſtaine the miſeries of this our preſent
iourning, turning the inſtruments of
eceſſitie into weapons of pietie and
euotion. For aſlong as we liue in this
lace of pilgrimage we are neceſſarily
retched. The neceſſitie of ſuffering is
like to all mankind, but the end is
uch different.

He that for the loue of God can turne
eceſſitie into a vertue, being by death
t free from earthly miſerie, ſhall me-
it to obtaine eternal felicitie. But he
hat during the time of this life doth
ndure the miſeries of human condi-
ion with impatience: that murmu-
eth againſt God being enflamed with
he fire brands of his ſinnes: doth not
ſcape miſerie after death, but maketh
n exchange. What exchange? Of his
miſerie. Of what miſerie? Temporal.
How doth he change it? From little
nto great, from short into eternal. For
e that perſeuering heere in his ſinnes,
oth by death end his miſerie tempo-
al: being condemned by the iuſt iud-
gement of God, entreth into eternal.

And

And he that in this life doth patiently for the loue of God ſuſtaine trouble and tribulation: being freed by death from all miſerie and affliction, raigneth happily with Chriſt after death world without end, in the land of the liuing. For to iuſt and good men the dore of eternal felicitie after death ſtandeth open.

Now therefore for that we muſt of neceſſitie endure many miſeries and temptations in this life: let vs ſtudie to turne this neceſſitie into a vertue: that ſo we may beare the euills that betide vs in this world, patiently and cheerefully for the loue of God. Neither let any man eſteeme himſelfe free in this life from aduerſitie and miſerie: becauſe euerie one is then truly miſerable, when he thinketh himſelfe happie. No man is free from miſerie, from his verie cradle to his dying day.

In euerie age there is miſerie and trouble, although there are many that know not that they are miſerable. Whatſoeuer is ſubiect to change by generatiō and corruption, is truly termed miſerable and vaine. Man there-

ore is miſerable: his works are vaine: e is troubled in vaine. He is conceiued and borne in miſerie and ſinne: e is brought vp in continual miſerie nd paine: he liueth and dieth after he ſame fashion. To conclude, euerie ge, ſtate, and condition is troubled nd torméted with miſerie and temptation.

Who is able perfectly to vnfold the miſeries of infancie and child hood? A man is miſerable aſſoone as he is conceiued in his mothers wombe: and in danger of death, before he euer ſee the light of heauen. He is conceiued in original ſinne, ād borne the child of wrath by reaſon of the corrupt roote, from whence he hath his beginning. Finally before he begin to draw vital breath, he approcheth towards death. But of theſe things we shall ſpeake in ſome other place.

No man liuing in this vale of miſerie, is altogether free from aduerſitie. Both infancie, youth, and old age, haue each of them their miſeries. Likewiſe in each ſtate, there is miſerie and affliction of ſpirit. The Pope albeit the

ſupreme.

ſupreme Bishop and Chriſts Vicar on
earth, is ſubiect in this life to many
troubles and vexations: and by how
much the more he is exalted aboue all
others in dignitie, by ſo much the more
he is replenished with miſerie. For
from the greateſt Prince to the poorest
peaſant, there is no man vpon earth
without miſerie and vexatiõ of mind.
For the whole world (which way
ſoeuer thou doſt caſt thine eies) is full
of bitternes and anguish. If thou
enter into religion, thou shalt find af-
fliction: if thou remaine in the world
thou wilt find the ſame. If thou become
learned in all manner of ſciences, thou
wilt find miſerie in all theſe, for that
(according to the aſſertion of the Preа-
Eccl. 1. cher) *He that addeth knowledge, addeth*
alſo labour. Although thou be neuer ſo
great, rich, and potent: yet thou wilt
not want vexation of mind. Neither
are thoſe void of miſerie, that are moſt
poore and abiect, who for the moſt
part are by ſo much the more vnfor-
tunate, for that they doe not know
themſelues to be wretched. Huſband-
men likewiſe that employ themſelues

neceſſarie toyling and tillage, are biect to many miſeries. Euerie ſtate erefore of this preſent life is full of any temptations and miſeries.

O vanitie of vanities: why doſt thou inke thy ſelfe happie? Euerie one th miſlike his owne ſtate and condi-ó, and deſireth that of an other man. ew are content with their owne undes. He that hath bound himſelfe ſt in the bondes of matrimonie, gheth for ſorow: and would faine he knew how) get himſelfe free, d commendeth the ſingle life of ſuch liue in a Monaſterie. He abhorreth hat he hath, and coueteth what; he th not. An other that hath bound mſelfe to a Monaſtical profeſſion, teth his order, habit, and religion, he uoketh his intention, diſliketh that ly courſe of life, that he liueth in; d extolleth the felicitie of married en. But why do I vſe ſo many wordes a matter ſo well knowne? Euerie e imagineth an other mans for-ne, better then his owne. And this ſo is vanitie, and affliction of ſpi-t.

All humane ſtates (beleeue me) from the firſt to the laſt, haue their miſeries: and oftimes where men hope to find moſt happines, there they find moſt heauines. Thoſe that are Prelates and ſuperiours ouer others, commend the ſecure and quiet eſtate of their inferiours: contrariwiſe, thoſe that are conſtrayned to liue in ſubiection thinke themſelues wretched, and the others happie men. But we are all deceiued exceedingly: who imagin that there is any eſtate of life in this world void of miſerie. Euerie where in the world there is temptation and miſerie, neither can any man before death be truly termed happie.

CHAPTER VIII.

Of the breuitie of this preſent life, and the neceſsitie of death.

Iob 14. MAn *liuing but a ſhort time,* is vexed in this life with many and almo

ntinual miſeries: to the end, that by
e temptations, which he endureth
this world, he may haſten to come
the ioyes of eternal beatitude. For
e ſcripture ſaieth. *That by many tribu-* Act. 14.
tions We muſt enter into the kingdome of
od. The time of our life vpon earth is
oſt short, and ſubiect to ſondrie cala-
ities. He that to day liueth whole
nd ſound; will perchance be dead to
orrow, and layed vnder ground.
hy then doſt thou grow proud, ô
rth and ashes? Why doſt thou not
knowledge thy ſelfe to be mortal?
rif thou doſt alreadie know it, why
tthou not fearefull? Thou canſt not
maine long in this life, for that thou
oſt daily haſten towards death. Why
tthou puffed vp with vaine honours,
hence thou art shortly to be meate
r wormes? Why doſt thou eſteeme
y ſelfe rich, ſithence thou knoweſt
ll well, that within a while thou
uſt become poore and miſerable.
hy doſt thou vaunt of worldly arts
nd ſciences, ſithence thou art shortly
looſe all thy ſenſes? Why doſt thou
agge of thy beautie and feature,

ſeeing that after a while thou wilt be a moſt vile carcaſſe, lying ſtinking in thy ſepulcher?

O blind foolishnes of humane condition! Why doſt thou not acknowledge thy ſelfe miſerable, ô mortal man? Thou thinkeſt thy ſelfe rich and fortunate, and doſt not reflect how neere death is at hand. Death ſtandeth at thy dore, and maketh haſte to haſten thee to thy ſepulcher. Why doſt thou preſume of thy earthly power and might, ſithence *all power is of short life*. Art thou a Bishop? Thou wilt quickly die, and an other will be exalted to thy place and dignitie. Where are thy predeceſſors? Where is he that was neer before thee? They are all dead and gone, ād thou art riſen in their room. Thou canſt not long continue, but muſt shortly follow them that are gone before.

Eccli. 10.

Art thou Abbot or Prior of a Monaſterie? Thou wilt not long ſo continue. Death will come, and is alreadie coming a pace: who will giue thy Priorſhip to an other, and preſent thee to the ſupreme iudge, to be examined of thy

thy carriage and behauiour. What will thy short authoritie then profit thee, which is lost so sodainely? What will thine Episcopal dignitie, or pastorall reuerence then auaile thee? For verily thou shalt then be presented before Christ the supreme pastor and judge, and shalt render an accompt to him of all his sheepe cõmitted to thy charge. At that day thou wilt know, that it will be imputed to the fault of the shepheard; if God the supreme pastor find lesse profit in his flock then he expected. For *euerie one, to whome much was giuen, much shall be required of him.* As many men as thou hast now vnder thy care and gouerment: for so many sheepe shalt thou giue an accompt at the day of iudgement. For thou art not onely to render a reckoning to God for thine owne soule in particular, but for the soules of as many, as in this life haue beene committed to thy care.

Reg. S. Ben. cap. 2.

Luc. 12.

O that thou wouldst now place that day before the eies of thy mind; ô that thou wouldst now foresee those things that are like to befall thee in the end: for then without doubt thou wouldst easily

easily contemne the vaine honours of the world. Behold death doth haſten: behold thine end is at hand: and thy regiment and authoritie draweth towards ā end. If therefore thou be wiſe; if thou feare the danger of thy ſoule, remember thy former offences, and let the dreadfulnes of dearh neuer depart from thy remembrance. For the
Eccli. 7. wiſe man ſaieth: *In all thy Workes remember thy later ends, and thou Wilt not ſinne for euer.* Nothing doth ſo recalla man from the vanities of the world, nothing doth ſo mortifie the deſires of the flesh, as the often and earneſt me-
S. Hier. ad Paulinum. ditation of death. He easily (ſaieth S. Hierome) contemneth the world, who alwaies thinketh that he is shortly to die. Hence Salomon moued through the conſideration of the certainty of
Eccl. 2. death, ſaieth: *Laughter I haue reputed errour, and to toy I haue ſaid: Why art thou*
Eccle. 7. *deceiued in vaine.* Wherefore *it it better to goe to the houſe of mourning, thē to the houſe of banquetting.* For in the one a mā is put in mind of his ēd: but in the other there is no thovght of any ſuch thing.

What if a men liue many yeares vpon earth?

earth ? What if he be rich, mightie, or of noble birth; Death feareth not the auctoritie of earthly power: respecteth not riches: neither is daunted with the nobilitie of gentrie and honour. His proceeding is alike towards all men: he taketh away all without acception of persons: and spareth not so much as one. We must all die; we must all be drawne to Christs tribunal, there to be examined, and rewarded according to our merits, good or euill: to remaine long in this life is a thing impossible.

Let no man therefore deceiue himselfe: let no man presume of worldly honours: let no man trust in the multitude of his riches. Let euerie one prepare himselfe to die well by a vertuous life and conuersation: let no man hope to liue long, seeing it is a thing vncertaine: because by how much the longer euerie one liueth in this world, by so much the more vnwilling he is to die, when he groweth old. Why so? Because the more our liues are prolonged, the more (for the most part) our sinnes are encreased. For oftentimes he

he that is ſeene readie and willing to die in his young age: is found vnprouided and vnwilling to die euen in his dotage. Together with our life encreaſeth the deſire thereof: and the more a man doth haſten towords death, the more he loueth life. For a young man feareth death the leſſe, for that he knoweth that he hath offended but in a few things. But when mans life is extended to old age, it is ordinarily defiled vith many vices and ſinnes: and feareth death by ſo much the more, by how much the more it knoweth to haue offended in many things.

Man of his owne nature is fraile and prone ſo vice; in ſo much, that ordinarily he paſſeth ouer that time in pleaſure, and ſenſualitie, which he ought to employ in workes of vertue. Man longeth to haue his life prolonged: and whiles he lingereth to doe penance for his former offences, he feareth to die vnprouided. He deſireth (miſerable wretch) to liue awhile in this world; and yet men ſee, that the longer he is permitted to remaine in this life, the leſſe he amendeth his manners. He deſireth

eth to be old, but refuseth to be so lled. He would faine by many yeares aine to old age; aud when he hath ed so long, that his head is growne hite and hoarie; yet still he feareth issue forth of the bodie.

O how miserable is mans state and ndition! Why art thou deceiued in ine, ô mortal man? How long dost ou not acknowledge that thou art die? Thou liuest amisse, and there- re no maruail, if death be dreadfull to thee. Thou hast refused to wipe ay the sinnes of thy youth by pe- nce: thou hast not beene affraid frō me to time to encrease thine offéces, d therefore art vnwilling to appeare fore the internal iudge. But thou arest in vaine, thy feare little profi- th: for that thou canst not escape ath. Thou demandest a longer space doe penance: and albeit the terme thy life be neuer so long prorogued, t thou dost not amend. What good th long life doe thee, which weareth ay wholy, in sinne and miserie? What many yeares, void of good workes, ile thee?

O how ſeldome do old men grow better: they alwayes adde new vices to their former: they alwayes grow worſe and worſe in their conuerſation and tend towards death vnſetled in their reſolutiõ. For thoſe things which our mind is inured vnto in our youth we hardly leaue aſlong as we liue vpon earth. For it is verie hard to forſake thoſe things to which we are accuſtomed, and to meditate new things in an old mind.

What a young man hath learned, he will be loath to leaue, when he is old. He that is negligent by deferring his good purpoſes of amendment, looſeth eué .heſe likewiſe in the end. Behold I deferre to doe penance whiles we are whole & ſound: we procraſtinate from day to day the time of our amendment, and whiles we couet to liue longer in the world, being ouertaken by death vnawares, we depart out of this life without repentãce. We daily meditate of the amendment of our liues; to morrow we thinke to begin: but aſlas we neglect to vſe violence to our bad cuſtomes, we alwaies perſeuere in

ſin

ne. For no man can riſe from his bad
ſtomes, that doth not vſe violence
himſelfe againſt the deſires of the
ſh. Heerevpon it is written of Pha-
o in Exodus: *The heart of Pharao is* Exod. 7.
dned: he will not diſmiſſe the people, but
a ſtrong hand, and ſtretched out arme.
ho is vnderſtood by Pharao, but the
uell, who keepeth obtinate ſinners
bondage, as ſlaues to his will? For
is the head of all the wicked: in ſo
uch, that whome he hath once ſubie-
ed to his empire of bad cuſtome, he
rmitteth not to flie to the remedies
penance, but in a ſtrong hand, and
retched out arme. What meane you
a ſtrong hād, or ſtretched out arme?
ſten, and I will tell you. A ſtrong hand
th ſignifie the grace of God almi-
tie: without whoſe aſſiſtance no mā
n riſe to doe penance. For verily he
at is once fallen into the pit of ſinne,
ithout Gods eſpecial fauour cannot
ſe againe.

No man is able to ſtand before his
ll into ſinne, except almightie Gods
ace preuent him by preſeruing him:
o man is able to riſe after he is fallen,

vnleſſe almightie Gods mercie erect him by aſſiſting him. But what good doth free will doe then? What good doth a ſtretched out arme? Liſten. Free will is neceſſarie for the accompliſhing of euerie good worke: by which the grace of God doth worke in v

Philip.2 *Both to Will and to accomplish*, according to his good will. Like as a worke-man worketh and perfecteth his worke by a fit inſtrument: ſo the grace of God diſpoſeth and affecteth good worke in mē by free will. & like as free will profiteth nothing without the grace of God: ſo the grace of God requireth our free will to doe that which is good.

Heerevpon the holy Apoſtle writing

2. Cor.6 to the Corinthians, ſaieth: *We exhort you, that you receiue not the grace of God in vaine.* Is then the grace of God receiued now and then in vaine? Yes verily in vaine. When doth this happen hearkē. Whoſoeuer doth neglect to do penance whiles he is healthy and ſtrō whoſoeuer doth cōtemne to doe good whiles he can, receiueth the grace of God in vaine. For this cauſe it is ſaid

Exod.7. *He Will not diſmiſſe my people, but in a ſtrō hand*

hand, and ſtretched out arme: that is, in Gods grace, & mans free will. Stretch forth thine arme: Gods grace is in readineſſe. Stretch him forth (Iſay) leaſt thou looſe both grace, and time to doe penance. Why doſt thou delay? Why doſt thou linger? Why doſt thou wauer? Why art thou troubled with vaine cogitations? *The kingdome of heauen ſuffereth violence.* Mat. 11.

How long doſt thou delay thy conuerſion? How long doſt thou receiue the grace of God in vaine? Why doſt thou, not demand a ſtrong hand for thy deliuerie? Why doſt thou not voluntarily ſtretch forth the arme of thy will to the grace of God almightie, voluntarily offering it ſelfe to aſſiſt thee? Why doſt thou not come when God calleth thee? Why doſt thou linger? No vertue is gotté without labour: neither are euill cuſtomes ſubdued without great trauail and ſweat. Heauen is obtained, not by the deſires of the flesh, but of the ſpirit.

Howbeit no man is able to conquer the deſires of the flesh, but he that (aided by Gods grace) knoweth how

to

to vſe violence to himſelfe. What vio-
lēce? Liſten to our Lords owne wordes
Mat.16. *He that Will*, ſaith he, *come after me, let hi*
take vp his croſſe, and follow me. In this ou
violence doſt conſiſt: in this is contai-
ned the chiefe point of the conqueſt
If thou deſire by victorie ouer thy fles
to attaine to eternal beatitude, con-
temne thine owne will for the loue o
God. Walke according to the ſpiri
and by this meanes thou wilt eaſil
ſubdue the deſires of the flesh. Neuer
theleſſe notwithſtanding all this, omi
not daily to take vp thine owne croſſe
if thou deſire to follow our Lord t
perpetual happines. What croſſe d
you meane? The croſſe of daily temp
tation. And how then is it to be borne
By patience in tribulation. For ou
Luc.21. Lord ſaieth to his followers. *In your pa*
tience you shal poſſeſſe your ſoules. An
the holy Apoſtle ſaieth, writing to th
Heb.10 hebrewes: *Patience is neceſſarie for you*
that doing the Will of God, you may recei
the promiſe.

Now therefore ſtretch forth th
arme of thy free will, if thou deſire t
eſcape the darke Ægypt of hell. Wh
do

doſt thou feare? Why doſt thou linger? why doſt thou ſtagger? Why doſt thou wauer? Why doſt thou not begin to day to doe penance, and liue vertuouſly: ſithence thou art not ignorant, that thou muſt ſhortly die? Behold death the cutter off of penance commeth on a pace; who will finish thy life and thy good purpoſes of liuing well both at once.

CHAPTER IX.

Of the bitternes of death, and the ſtrict accompt that muſt be giuen in our laſt iudgement.

OF all terrible things, death is the moſt terrible: which ſnatcheth the ſoule out of the bodie with ſurpaſſing great paine and anguish: which bringeth the flesh into duſt and ashes: and ſendeth the ſpirit to the tribunal ſeate of Chriſt, there to be iudged according to his deſerts. True it is, that death Ariſtot. 3. Ethic.

death is determined for all: yet to ſin-
ners onely it is terrible and feareful
For a iuſt man, if he be preuented Wit
death, ſhall be in a place of refreshing. Bu
with the wicked it goeth cleane con
trarie: to whome death addeth an en
of their temporal proſperitie, and
beginning of their eternal calamitie
Woe be to hard-hearted ſinners: wh
whiles they neglect to doe penance
deſcend into hell there to remaine i
euerlaſting torments.

What do earthly riches auaile thoſ
that are thus tormented in hell? Wh
content haue thy now of their forme
worldly honours, or moſt filthy ple
ſures of the flesh? What good doth th
glorie of the world now doe them,
the maieſtie of a kingdome; All the
thing are paſt away; and vanished ou
of ſight, like the ſmoke of a chimne
Wicked men lie burning in hell fir
there to be tormented for euer. Whe
are the carnall pleaſures which the
loued ſo deare? Where is their hope
liuing longer? Where is their goo
purpoſe of doing penance, put off
ſo many yeares together? Their ple
ſu

ire is chãged into eternal paine: their
ope into confuſion, their good pur-
oſes into blaſphemie and reuiling.
o W from the dead as nothing confeſsion is Eccl.17.
nished: The purpoſe of repentance is
anished: the time of doing good is
xpired.
Bleſſed is the man, that is al Wayes feare- Prou.28
ll: Who conſidereth the bitternes of
eath by daily thinking thereof now
efore hand: who by penance prepa-
th himſelfe againſt the comming of
e eternal iudge. For nothing doth ſo
irre vp the mind to compunction:
othing doth ſo mortifie the deſires of
e flesh: nothing doth ſo moue a man
doe penance; as the frequent and
rneſt meditation of death. So Eze- 4. King.
ias king of Iewrie, being told that 20.
was to die, turning to the wall,
ept and lamented: and by his teares
t to haue his life prolonged. So the Ion.3.
niuites hearing our Lord threaten
e ſubuerſion of their citie, feared ex-
edingly: and being ſorrowfull for
ir ſinnes, made haſte to doe penance
ſack-cloth and ashes, and by
s meanes ſaued both their citie and

3. King. themſelues. So Achas king of Iſrae hearing the ſentence of death, han ging downe his head towards th earth, humbled himſelfe, who befor had proudly deſpiſed the ſpeeches o Elias. There is no man ſo proud an cruel, who by ſeriouſly thinking death, doth not become meeke an gentle.

Wherefore be alwayes mindfull thy end: forget not thy laſt iudgemen if thou deſire to ouercome the vai enticements of the world. For he th ſeriouſly conſidereth, that he sha ſhortly die, loueth nothing in t world that is tranſitorie. Certaine the attentiue memorie of death ca ſeth a mã to deſpiſe the world: to loa carnal pleaſures, and to conténe eart ly riches. For the mind is eaſilie ind ced to the contempt of all tranſito content, if it carefully meditate death as preſent. Finally if we diligen ly conſider the dangers, that then like to befall vs, doubt leſſe we sh ſcarce abſtaine from teares.

The diuell is moſt buſie at the hou of our death to entrap vs: for that

kno

noweth that from thence foreward
e shall haue no more occasiõ to ouer-
ome vs. For that enemie of mankind
noweth that our reward doth depend
n the end of our labour: & therefore
t the hower of our death assaulteth
s with so much the greater violence,
ast a man remaine constant in his
ood purposes. And therefore we read
at many holy men haue at the hower
f their death beene verie much af-
aid: for that they were not ignorant,
at the sumne of their saluation did
pend on that last period. What shall
poore wretches doe at that hower,
at are so sinfull and fraile; si thence
incts and perfect men do quake and
mble? What maruaile is it, if the
ters be rent and riuen, when the
at pillars of the house are soe cru-
y shaken? If Saincts and iust men
re, what shall sinners and wicked
n doe at that hower?

Wo be to vs. We mispend the time
otted to doe penance? and yet ha-
n towards death, as if we were se-
e of our future recompence. How-
t he is deceiued, that expecteth

death without amendment. He that liueth amiſſe, doth neuer die well without repentance. It is ſaid, that when our Sauiour hanged on the croſſe for the redemption of mankind, the enemie of mans ſaluation was there preſent; to the end, that he that could find no ſinne in our Lord during his life might find ſome thing at the hower of his death. Who now is not affraid, if he conſider the craft of the ſubtill enemie of mankind? The diuel heeretofore appeared to S. Martin at the hower of his death, ſeeking ſome thing whereof to accuſe him. To whome the bleſſed man replied: Why doſt thou ſtand heere thou cruel beaſt? Whom doſt thou expect? Depart: thou ſhalt find no filth in me. To which word the diuel is reported to haue replied with indignation and furie: When the ſonne of God died on the croſſe, I was preſent, and muſt I not approach neere to thee? There was neuer yet any man died, to whome at the hower of death I was not preſent. Heerevpon he warneth men albeit they do continually feare Gods iudgements in all their actions

Sulpitius in his life.

yet then they feare moſt of all, when they ſee, that hauing paied nature her due, they muſt ſhortly be preſented before Chriſts tribunal. And their feare is ſo much the greater, by how much their eternal retribution draweth neerer.

What ſhall we poore wretched wormes doe when we come to die, who are voide of all ſanctitie? Let vs therefore feare death moſt aſſuredly coming, that we may not feare the ſame when it is come. For nothing is more certaine then death: nothing in this world more cruel, nothing more terrible. And albeit we are all moſt aſſured of death approaching: yet we know not at what hower it will come, nor in what ſtate it will find vs at its coming. Wherevpon our Lord doth admonish vs in the Goſpel, ſaying. *Watch ye therefore: for you know not the day, nor the hower.* And bringing a ſimi- Mat. 25.
tude vpon this, he ſayeth: *Let your* Luc. 12.
loines be girded, and candles burning in your hands, and you like to men expecting their Lord, When he ſhall returne from the marriage: that When he doth come and knock,

forth-

forth With they may open vnto him. Blessed are those seruants, Whome When our Lord commeth, he shall find Watching.

Who is this Lord? Christ Iesus the eternal iudge. Who is the seruant? Euerie Christian man. When commeth this Lord? When a Christian by death is to depart out of this world. When knocketh he? When by sicknes he biddeth any one prepare himselfe to die. Who is he that watcheth at our Lords comming. He that in the loue and feare of God keepeth the house of his conscience cleane from sinne. Which is the dore of this house? It is the conscience. When doth the seruant open to his Lord knocking? When by good workes he is readie for death approaching What reward shall that seruant haue that watcheth, and openeth to his Lord comming? Ouer all things which he possesseth, he shall appoint him. To what end? That he may happily reioyce with all the holy Angells and Saincts world without end. Who promiseth thus much? The Sauiour of the world, that willeth vs to watch. Where doth he intimate vnto vs this

his

his will? In his holy Gospel. Who watcheth laudably? He. that seriously considering that he must die, cleanseth his soule from all sinne and iniquitie. Which is the best method or meanes to cleanse our selues? Charitie, and practice of penance. For we offend all in many things. And vnlesse we daily correct our selues by penance, we shall find our selues at the hower of death but in a bad case. Iac. 3.

Woe be to me, for that I haue not watched, as it behoued a good seruãt. What shall I now doe frõ hence forward? Listen to our Lord calling thee and expecting vntill an other watch. Hast thou neglected the first watch? Be more carefull at the second. What is the first watch? Our child-hoode. What if the seruant neglect this first? Let him haue a care to be readie at the second. What is the second watch? Youth or young age. What if the seruant neglect this likewise? Let him obserue the third with all care and diligẽce. What is the third? Old age. What if he also neglect this? Then doubtlesse he shalbe reckoned amongst the foolish

lish virgins. Which foolish virgins? Thoſe; who being addicted to drouſi-nes and laſines went to meete the cele-ſtial bridegroome without oile in their lampes. For ſinners, who ſleepe and take their eaſe in carnal pleaſures, cō-temne to make themſelues readie by holy exerciſes to goe meete our Lord, and therefore are compelled by death to deſcend into hell with their lampes extinguished. To whome craving en-trance into the kingdome of heauen
Mat.25. this anſwere was made by our Lord: *Amen Iſay vnto you, I knoW you not.*

Let vs therefore watch (deare bre-thren) whiles we haue time: let vs pre-pare our ſelues to meete our Lord be-fore he come: leaſt, with the foolish virgins, we be excluded out of the
Luc. 12. kingdome of heauē. *Let our loines begi-ded, and candles burning in our handes*; t the end we may reſtraine our flesh fr pleaſures and delightes: and inwardl before God, and outwardly before m may shine with the light of good wo kes. Let vs diligently call to mind th example of the faithfull ſeruant, tha was found watching: and let vs dai

obſeru

ſerue our watch with all are and cir-
mſpection.

A carefull ſeruant of our Lord ſtan-
ng vpon his cuſtodie doth carefully
inke of his comming: and by the
ndle of well-doing prepareth him-
ſe to meete him, and expecteth eue-
hower at the dore vntill he come.
caſteth aſide all other ſollicitude a
rre off from him: he attendeth to his
ne watch and cuſtodie alone: and
uragiouſly like a man, contemneth
vaine boyish toyes that are played
out him. But if in the interim whyle
expecteth, being ouercome
rough heauines, he chance to fall a
epe, leaning his head as it were
ainſt the wall: he immediatly rou-
h himſelfe vp to his watch, shaking
ſleepe by thinking of his Lords ar-
al: and feareth leaſt his Lord should
ock neuer ſo little. And when at
ngth after long delay he ſeeth his
rd comming a farre off: he is furpri-
d with no ſmall feare, leaſt entring
to his houſe, he find any thing that
ay moue him to diſpleaſure: neuer-
elſſe he looſeth not the confidence

of a good keeper. He goeth therefore with alacritie to meete his Lord comming: yea he feareth his comming albeit he doth not know any thing that is Lord can obiect against him.

Eccle.9. Wherevpon the wise man saieth: *Man knoweth not whether he be worthy of love or hatred: but all things for reserued of the time to come.* Howbeit a faithfull seruā being readie to meete his Lord knocking by death at the dore of his bodi although he know himselfe vnprofitable and to haue done nothing that prayse worthy, yet he distrusteth not his Lords clemencie: but being place betweene hope and feare, he committeth himselfe confidently to his mercie. For the holy Scripture saieth, Prou.14 *iust man hopeth in his death.*

And although euerie man ough more to feare. then to hope durin his life: yet when he commeth to di let him assume a greater confidence Gods mercie: least perchance bein deceiued by the diuell through ou much feare, he cast himselfe head-lon into the pit of despaire. For the sworn enemie of manking vseth man deuic

deuices to deceiue mē at their laſt end:
nd then he sheweth his greateſt furie,
when the laſt combat is fought for an
eternal victorie.
But in vaine do we feare death, which
we cannot auoid. Heerevpon the wiſe
man doth admonish vs, ſaying. *Feare* Eccl.41.
not the iudgement of death. As if he should
plainely ſay: Do not feare that, which
thou canſt not eſcape: neither augmēt
thy danger by fearing, leaſt thou grow
to deſpaire of thy ſaluation. But what?
is not death then to be feared? Yes of
ſuch as are wicked and reprobate: to
whome it openeth the entrāce to hell.
But of ſuch as are good and vertuous,
it is to be feared as a motiue to reſtraie
them from ſinne, not to ouerthrow
their conſtancie and good reſolution.
Howbeit a diſcreete meditation of
death is good and profitable for all
ſorts of people: whoſe remembrance
doth preſerue the good and righteous
in their good purpoſes: and recall ſin-
ners vnto penance. For to iuſt and ho-
ly men death is an entrance vnto life
euerlaſting: according as the Apoſtle
doucheth, ſaying: *Vnto me to liue is* Philip.1
Chriſt

Christ: and to die is gaine. Why gaine? Becauſe by death I paſſe from ſorrow to gladnes; from trauaile to quietnes; from contempt to glorie: from pouertie to vnſpeakeable plentie: from feare to ſecuritie: from the world to heauen; from death to life euerlaſting.

But this confidence doth onely beſeeme ſuch as are perfect: to whom this world is crucified, and they to the world. Vnhappie Trithemius that I am who ſhall deliuer me from the bodie of this death? This preſent life is irkſome to me, and yet I am affraid to die. I deſire to be diſſolued, and to be with Chriſt: howbeit I am affraid to appear before that internal iudge, whome I know that I haue offeded by my manifold ſinnes. The time of my ſeiourning ſeemeth teadious vnto me, for that I ſee, that I do not goe forward in the way of vertue; and therefore I ſigh and grone with the Apoſtle, ſaying

Rom. 7. *I know that there dwelleth not in me, that is to ſay, in my fleſh, good. For to Will is preſent With me: but to accomplish that Which is good, I find not. For not the good Which I Will, that doe I: but the euill Which I Will*

not, that I doe. If the holy Apoſtle could ſay this of himſelfe, what ſhall wo poore wretches doe? Woe be to vs: who now and then, haue neither power to will, nor to accomplish.

O if the ſtrict examination of the internal iudge were neuer abſent from the eies of our mind: ô if the remembrance of our later ends did neuer depart from our cogitatiõs: then doubtleſſe the world would ſeeme vile vnto vs, and the bitternes of penance would pleaſe vs. How ſeuere almightie God is in iudging mens ſinnes, doth appeare by many examples. For there is no ſinne ſo little, for which there is not aſſigned a grieuous punishment, if it be not in this life purged by penance. Let vs diligently call to mind what is written of the two Saincts of God Semerinus Archbishop of Colen, and Paſchaſius Deacon of the Church of Rome; who being both glorious by miracles teſtifying their ſanctitie, were notwithſtanding after death ſeene in the paines of Purgatorie: the firſt, for that being buſied in the affaires of the common wealth, he had now and then negli-

negligently performed the canonical howers: the other, for that in the election of Pope Symmachus, he consented not (albeit out of a good zeale) to the desire and opinion of others.

What shall we doe poore wretches, if Saincts goe to Purgatorie, that haue beene famous for doing of miracles? What shall we doe, I say, that are full of iniquitie: if Saincts after death are tormented in Purgatorie? How shall wicked men escape paine, if Saincts haue not beene able to escape the same? Let vs therefore feare, deare brethren, and by fearing be carefull in our comportment; least by negligence we incurre the like punishment. Let vs continually doe penance, for that in this life onely penance can profit vs: when we may not onely escape Purgatorie, but also merit a crowne of glorie.

CHAP.

CHAPTER X.

That through the consideration of death and iudgement. the World, the flesh, and all the pleasures of this præsent life are to be contemned.

THe holy Scripture doth admonish vs saying: Remẽber *the last things*. And Moyses speaking of the froward and peruerse natiõ of the Iewes. vseth these words: *A nation Without counsel it is, and Without Wisdome: O that they Were Wise, and vnderstood, and Would prouide for their later ends.* What later ends? Those which follow this presẽt life. What are those? Death, and iudgement. Now how profitable the remembrance of death is to a man, the wise man doth declare, saying: *In all thy Workes remember thy later ends, and thou wilt not sinne for euer.* Eccli. 7. Deut. 32 Eccli

Behold death doth hasten: the seuere iudgement of God is at hand. How long therefore, ô wretch, dost thou

pre-

pretend excuſes ? How long doſt thou miſpend thy time in ſlouth and negligence ? How long wilt thou deferre to doe penance ? thou canſt not liue long in this world : thou wilt shortly be drawne to the iudgemẽt ſeate of God, where thou art like to receiue a heauie ſentence for thy ſinnes ãd negligences committed.

Now therefore whiles thou art liuing, and in health, doe penance : amend thy manners : cleanſe thy con-
Eccle.9. ſcience. *Whatſoeuer thy hand is able to doe, Worke instantly : for neither Worke, nor reaſon, nor Wiſdome, nor knowledge shall be in hell, Whether thou doſt haſten.* Now is the time to labour, now are the dayes to doe penance : in which we may make ſatisfaction for our ſinnes, by holy exerciſes; and by ſmal works obtaine eternal happines. The world paſſeth, and the concupiſcence thereof: men die, and turne to corruption, and are quite forgotten, as if they had neuer beene. Why doſt thou truſt in thy gold, ô thou that art wealthy ? Why doſt thou vaunt of thy power and authoritie ? Why doſt thou not conſider

hat thou muſt shortly die? Let downe
he top ſaile of thy ſtatelines, caſt aſide
ll vaine confidence.

Death feareth not honours, reſpe-
eth not riches, nor reuerenceth gray
aires. Death behaueth himſelfe alike
owards all men: he ſpareth no man,
e honoureth no man. As the ſeruant,
o is the maiſter with him: he careth
o more for a king then for a clowne;
nd layeth aſwell princely ſcepters, as
lough shares leuel with the ground.
e pronounceth iuſt ſentence, and
aketh no acception of perſons. he
emandeth no mans good will: but
nounceth a neceſſitie to all. He doth
ot reflect, whether a man be readie to
e, or not. Him for whome he com-
eth, he carrieth away ſpeedily, nei-
er will he tarrie, although you proffer
m neuer ſo great a ſomme of money.
l the dayes that a man liueth vpon
rth, he haſteneth towards death: and
one blind folded goeth a pace to-
ards his end. No age is ſafe from
ath: no time ſecure: no place vnder
auen is exempt from this danger.
ge doth not excuſe a mā that is dying:

time doth not free him : no place
though neuer ſo ſtrong, preſerue him
Sithence therefore in euerie age
time, and place we are ſubiect to deat
let vs continually expect the ſame pre
pared that watcheth and obſerueth
euerie moment. The doubtfull, vnce
taine, and variable ſtate or conditio
of mankind vpon earth, doth ſuf
ciently admonish vs, to haue a care
prouide for death, and neuer to pr
ſume vainely of our ſelues. For t
Prov.28 ſcripture ſaieth: *Bleſſed is the man, th*
is alwayes fearefull : but he that is of an
ſtinate mind, ſhall fall into euill. For cert
ly he that feareth deathes commi
keepeth himſelfe from all negligen
aſmuch as humane frailtie will perm
him : and ſtriueth, aſmuch as he c
to be found readie for the ſame.
Who then is rightly affraid to d
He that by fearing liueth vertuou
The remembrance of death mak
wicked men to tremble and feare: b
yet (notwithſtanding their feare) th
liue as lewdly as they did before. Fe
dœth no good, where there is no am
ment. For the rich men of this wo
fe

are death verie much, becauſe they
e loath to depart from their earthly
ſires, for that they loue nothing but
orldly riches. He that hath a guiltie
nſcience, feareth the comming of
e iudge. For he that doth amiſſe,
teth the light: and feareth to be re-
ked and corrected for his fault. But
hat doth it auaile vs to be vnwilling?
eceſſitie vrgeth vs foreward towards
rend, neither is the will of man able
withſtand the ſame. After death fol-
weth iudgement: wherein our con-
ience shall accuſe vs as witnes;
diuſtice it ſelfe shall adiudge vs.

Wherefore whiles we liue in flesh,
tvs prudently feare death: let vs pre-
are our ſelues by being fearefull, be-
uſe to eſcape it, is a thing impoſſible.
et vs doe penance for our ſinnes paſt,
nd heereafter carrie our ſelues more
refully: and endeauour ſo to liue, as
at we may not feare to die. A good
nſcience is alwayes full of gladnes,
r that it hopeth in Gods aſſiſtance,
y humbly obſeruing his cõmaunde-
ents. *But ſaluation is farre from ſinners:* Pſa. 118
ho hũt after worldly honoures: who

delight in auarice, and ſeeke continu-
ally after carnal pleaſures. Such a
thoſe feare death, and not without iuſt
cauſe: for that they want the teſtimo-
nie of a good conſcience. For like a
death to the good is the entrance fro
pouertie to a kingdome: ſo to wicke
worldly men it is the paſſage frō plea
ſure to perdition.

In the meane while, bleſſed is th
man, that is alwayes fearefull: tha
loueth not worldly vanities: that con
temneth tranſitorie riches: that ſhet
the deſires of the flesh: that with
meek prompt obedience obſerue
Gods commaundements. He that
ſuch a one, expecteth death ſecurel
hauing a confidence in Gods one
grace and mercie, For no man becom
meth a Sainct by his owne forces: b
it is God that worketh all in all; wh
of his infinite goodnes and compaſſi
vouchſake to grant vs life euerlaſtin
Amen.

FINIS.

A GODLY SHORT TREATISE, INTITVLED, THE GOLDEN MIRROVR OF A SINNE-FVLL SOVLE.

The contents of the chapters of this booke.

Chapt. I. Of the baſenes and miſe-
rie of man.
II. Of ſinne in generall: & the great
domage that it bringeth vnto the
ſoule.
III. Of ſpeedily doing penance.
IIII. Of flying and contemning the
world.
V Of deſpiſing all tranſitorie riches
dignities, and honourable offices.
VI. Of the coutinual feare, which w
ought to haue of death.
VII. Of the ioyes of heauen, an
paines of hell.

A godly short Treatiſe, intituled, The golden Mirrour of a ſinnefull ſoule.

THE PREFACE.

VAnitie of vanities, ſaid Eccleſiaſtes, and all things vanitie. Sithence according to the aſſertion of that gregius doctor S. Gregorie, There is ot a more acceptable ſacrifice to God, hen the zeale of ſoules, (that is a dere of doing them good) for this reaon I haue collected this short Treaiſe following, out of the workes of iuerſe holy Doctors of the Catholique Church: to the end, that a ſinnefull oule, being coniunced by theſe ſacred uthorities and admonitions; may by he inſtinct of the holy Ghoſt, be conerted (as a sheepe that was perished nd loſt) to Chriſt Ieſus the Paſtor and iſhop of our ſoules, being the onely Eccl. 1.

light

light of truth and iuſtice: and acknow
ledging the wretched ſtate, danger
errours, and vncleannes, wherei
hitherto shee hath liued, may by in
ward ſorrow and compunction con
uert herſelfe to God: and being con
uerted doe penance, and laſtly afte
this short and tranſitorie life, enioy lif
euerlaſting with all the holy Angel
and Saincts.

Certainely as S. Iohn Chryſoſtom
doth affirme, now is the time tha
vanitie of vanities doth delude the hear
of mortal men. And therefore thoſ
that liue amidſt worldly pleaſures an
riches, ought to write this ſentenc
vpon their walls, to haue it embro
dered on their garments, to haue it en
grauen on the dores and fore-front
of their houſes, but aboue all in the
conſciences; to the end they ma
alwayes haue the ſame before the
eies, and feele it in their hearts
And for that there are many toyes an
foolish repreſentations, which deceiu
ſuch as are careleſſe: it were verie goo
daily to recite this verſe at dinner an
at ſupper, and in all aſſemblies: wi
lingl

ngly to heare others, and to ſing our
lues: *Vanitas vanitatum, & omnia vani-*
s: that is to ſay, *Vanitie of vanities, and*
l things vanitie. For all things paſſe
way beſides the loue of God, and his
ruice onely. Thus S. Chryſoſtome.

Howbeit this preſent Treatiſe doth
ontaine ſeuen Chapters according to
he dayes of the weeke: to the end that
ſinnefull ſoule being defiled with
nne, may euerie day take a particular
hapter, as a new mirrour or looking
laſſe, wherein to behold her face. The
rſt ſhall be of the baſeneſſe and miſe-
ie of man. The ſecond of ſinne in ge-
eral: and the great domage that it
ingeth vnto the ſoule. The third of
eedily doing penance. The fourth of
ying and contemning the world. The
ft of deſpiſing all tranſitorie riches,
ignities, honours, and honourable of-
ces. The ſixt of the continual feare,
hich we ought to haue of death. The
euenth and laſt of the ioyes of hea-
en, and paines of hell.

CHAPTER I.

Of the baſeneſſe, and miſerie of man.

THe Prophet Ieremie conſidering the miſerie of man, brake forth into theſe dolefull wordes following:

Iere.20. *Why came* I (ſaith he) *out of the Wombe, that I ſhould ſee labour and ſorrow, and my dayes ſhould be ſpent in confuſion?* If he ſpeake thus of himſelfe, whome God ſanctified in his mothers wombe: what ſhall I ſay of my ſelfe, whome my mother conceiued in ſinne? S. Bernard likewiſe doth exhort vs ſaying: Studie to know thy ſelfe; becauſe thou art farre more better, and more laudable, if thou know thy ſelfe, then if neglecting thy ſelfe, thou didſt know the courſe of the ſtarres, the vertue of hearbs, the complexions of men, the natures of beaſts, and hadſt all knowledge of heauenly and earthly things.

Con-

Conſider ô man what thou haſt beene before thy birth; and what thou art from thy birth vntill thy death; and what thou ſhalt be after this life. Certainely thou haſt beene that which thou waſt not: afterwards, being formed of vile matter and enuelopped in moſt baſe attaire, thou haſt beene nouriſhed in thy mothers wombe with menſtrued blood, and thy beſt coate was but the skinne called *ſecundina*. Thus clothed and adorned, thou haſt come vnto vs; neither doſt thou remember now how baſe thy beginning is.

Forme, youthfull heate, Wealth, popularitie,
Haue made thee ſenſeleſſe of mortalitie.

For man is nothing els, but filthy ſeede, a ſack of dung, and meate for wormes.

Like paſt, Wormes come, ſtench, horrour doth enſue:
Mans made no man: this for our guilt is due.

Why therefore art thou proud ô man, conſidering that thou haſt beene vile ſeede, and blood curded in thy

mothers wombe? Next expoſed to the miſeries of this life, and to ſinne; and laſtly to be wormes meate lying in thy tõbe. Why doſt thow grou proud, ô duſt and ashes; whoſe conception is ſinne, birth miſerie, life paine, death anguish? Whereof is mã proud, whoſe conception is ſinne, birth paine, life labour, death of neceſſitie?

Gen. 2. God therefore framed man of the ſlyme of the earth: which is the baſeſt of all the elements. God hath framed the planetts and ſtarres of the nature and participation of fire: the windes and birdes of the ayre: the fishes of the water; bnt men and beaſts he made of the earth. If therefore thou conſider the creature compoſed of the water, thou wilt find thy ſelfe baſe: if thou conſider thoſe of the ayre, thy baſenes is yet more: but if thou reflect vpon thoſe that are formed of fire, thou wilt find thy ſelfe to be a moſt baſe creature: being neither able to cõpare thy ſelfe to thoſe that are celeſtial, nor daring to preferre thy ſelfe before thoſe that are terreſtriall. But if thou wilt needes make compariſiõ, let it be with

brute

brute beaſtes void of reaſon, and thou
wilt find thy ſelfe moſt like vnto thē,
nd of the ſame condition. For as the
iſe man ſaieth: *There is one death of man* Eccle. 3
nd beaſtes, and the condition of both is
qual: as mā dieth, ſo they alſo die: all things
reath alike: and man hath nothing more then
beaſt: all things are ſubiect to vanitie, and
ll things paſſe to one place: of earth they
ere made, and into earth they returne toge-
er.

If thou deſire yet more plainely to
eare what thou art according to thy
umane nature, liſten to that ſtarre of
octors S. Auguſtine, ſpeaking after
is manner: Ah, (alas wretch) what
m I? I am a veſſel of filthines, a recep-
acle of rottennes, full of horrour and
nd ſtench: blind, poore, naked, and
ubiect to many miſeries: knowing
either my entring into the world, nor
ny going forth: being wretched and
ortal: whoſe dayes paſſe away as a
hadow: whoſe life changeth as the
oone, florisheth and fadeth like the
afe of a tree; finally I am a clot of
arth, full of wretchednes, the ſonne of
rath, a veſſell apt to containe contu-
melies:

melies: begotten in vncleannes, liuing in miſerie, and shortly to die in anguish.

To the like effect writeth that moſt bleſſed Doctor S. Bernard. The fleſh (ſaieth he) to which the ſoule is linked in ſuch a great league of amitie, is nothing els but a certaine froath made flesh, clothed with a brickle beautie: but the time will come, when it will be a miſerable and rotten carkaſſe, and foode for wormes. For albeit it be pampered neuer ſo much, yet it is ſtill flesh. If thou diligently conſider what doth iſſue forth by thy mouth, noſtrills, and other paſſages or pores of thy bodie, thou muſt needes confeſſe that thou neuer ſaweſt any dung-hill more loathſome and filthy.

Of the ſame matter Pope Innocentius likewiſe writeth thus: O vile indignitie of mans condition! Conſider the hearbes and trees. They of their owne accord bring forth leaues, flowers, and fruit: and thou of thy ſelfe bringeſt forth, neetes, lice, and maggots. They of themſelues produce wine, oyle, and baulme, and thou of thy

yſelfe produceſt ſpittle, vrine, and
ung. They of themſelues breath forth
moſt ſweete ſmell and odour, and
ou ſendeſt forth a moſt abominable
nr and ſauour. According as the tree
, ſuch is the fruit: for a bad tree can-
ot bring forth good fruit.

Now tell me (I pray thee) what other
ing is man, ſauing a tree turned vp-
de downe? whoſe roote is the haire:
hoſe trunk is the head and neck:
hoſe ſtock is the breaſt and arme-
oles: whoſe boughes or branches are
e armes and thighes: whoſe leaues
re the fingers and ioynts: and to ſay Iob. 13.
e truth, man is a leafe, that is vio-
ntly toſſed to and fro with the wind:
ſtubble, that is dried with the ſunne:
nd therefore Iob ſaieth moſt truly
f him: *Man borne of a Woman, liuing a* Iob. 14.
ort time, is replenished with many miſeries:
ho as a flower commeth forth, and is de-
royed, and flieth as a ſhadow, and neuer
ideth in the ſame ſtate. For this cauſe
kewiſe God ſaieth to man in the third
f Geneſis: *Duſt thou art, and into duſt* Gen. 3.
ou ſhalt returne. And Iob reciprocally
ieth to God: *Remember I beſeech thee,* Iob. 10.
that

that as clay thou madeſt me, and into duſt thou Wilt bring me againe:

Why therefore art thou proud o ſlyme of the earth ? why doſt thou pamper thy flesh with daintie fare and adorne it with rich attire, which after a few dayes the wormes are to deuour in thy ſepulcher ? and doſt not rather adorne thy ſoule with good workes, which is to be preſented in heauen before God and his Angells? Why doſt thou make ſo ſmall account of thy ſoule, and preferre thy flesh before the ſame ? The maiſtreſſe to be made the maide, and the maide the maiſtreſſe is a great abuſe.

O ſoule of man, thou haſt a domeſtical enemie, a friend that is thine aduerſarie; that rendreth euill for good and vnder the colour of friendship doeth thee all the miſcheefe that can be deuiced. This fained friend of thine (ô ſoule of man) is thy flesh, which thou loueſt ſo much: this when thou haſt fed, thou haſt raiſed vp a foe againſt thee; this when thou haſt adorned, thou haſt armed an enemie: this when thou haſt clothed in furres and rich

ich array, thou haſt bereaued thy ſelf
f the heauenly ornaments of vertue.
Conſider ô ſinnefull man what thou
halt be after this life : certainely thou
ilt be a loathſome and rotté carcaſſe,
nd meat for wormes.

Tell me (ſaieth S. Bernard) where
re the louers of this world, who not
ong ſince liued and conuerſed heere
n earth with vs? There is nothing re-
aining of them, but aſhes and wor-
es. Weigh diligently what they are,
nd what they were. They were mẽ, as
ou art; they did eate, drike ãd laugh:
hey lead their dayes in Wealth, and in a
oment they are gone do Wne to hell. Heere
eir flesh is adiudged to the wormes,
nd there their ſoule to euerlaſting
orments; vntill being vnited together
gaine, they be ouerwhelmed in per-
etual paine, that haue beene compa-
ions together in ſinne. For it is meete
at they be linked together in tormét
at ſo louingly liued together in plea-
re and coutentment. Iob. 21.

What doth vaine glorie, tranſitorie
irth, worldly power, carnal pleaſure,
lſe riches, a great familie, and euill

concupiſcence now auaile them? Where is their laughing, where is their recreation, where istheir pride, where is their boaſting? Of ſo great ioy, how great ſorrow doth enſue. After a little pleaſure, how greiuous miſerie doth follow? After a few trāſitorie pleaſures and contentments, they are fallen into endleſſe miſerie, deſtruction, and torments. Whatſoeuer hath hapned to them, may happen to thee, for thou art a man: a man made of earth, ſlyme of ſlyme. Thou art of the earth and liueſt of the earth, ād shalt return into earth, when that laſt day shall come, which commeth on a ſodaine, and perchance will be to day. That thou shalt die is a thing most certaine and ſure: but vncertaine when or how, or where. And for that death expecteth thee euerie where: thou likewiſe, if thou be wiſe, wilt expect the ſame euerie where. Thus S. Bernard.

Iſidorus alſo writeth thus of the louers of this world: Moſt deare brethren we ought to cōſider how short the felicitie of this world is, ād how the gl

e thereof is little: the temporal pom-
e and power fleeting and fraile: Tell
e (he that can) where are now the
ings, where are the Princes, Empe-
urs, ād other potētates of the world?
hey are paſſed away as a shadow, and Wiſd. 5
anished away as a dreame: if you ſee-
e them, they are not to be foūd. What
hall I ſay more? Both Kings and Prin-
s are dead and gone: howbeit many
f them thought that they should liue
ng, and behaued themſelues in that
anner as if they should haue remai-
d heere for euer. *Not ſo, ô you Wic-*
d, not ſo: but you shall die like men, and fall Pſal. 2. Pſal. 81.
e one of the Princes.

S. Bernard ſpeaking of the ſtate or
ndition of man after death, vſeth
eſe wordes: What is more filthy and
nking then the dead carcaſſe of a
an? What is more gaſtly to looke v-
n? He whoſe embracements where
oſt pleaſing, whiles he liued: doth
th his verie ſight, affright the behol-
rs, after he is dead. What then do
hes profit vs? What do pleaſures, or
noures auaile vs? Riches doe not
e a man from death, nor pleaſures

from wormes, nor honoures from ill
ſauoures or ſtenches.

S. Iohn Chryſoſtome likewiſe to th
ſame effect writeth thus: What doth i
profit them, that haue perſeuered i
luxurie, and other earthly pleaſures t
the verie laſt day of their liues? Ca
thine eies now vpon their graues, an
ſee, if there be any ſigne left of thei
boaſting: marke whether thou can
perceiue any tokens of their riches o
laſciuiouſnes: aske, what is now be
come of their braue apparail ād otna
ments? Where is now the pleaſures o
their pageants, and other corporal cō
tentmēts? Where are now their gueſt
and troupes of attendants? Their fe
ſting, laughing, ſporting, ād immod
rate mirth is at an end. All are now g
ne, both the maiſters and their me
and no man knoweth what is becom
of them. Behold what the ēd is of bo
of them: looke diligently into the
ſepulchers, ād thou shalt find nothi
but ashes, and the loathſome reliqu
of wormes: and remember th
this is or will be the end of thy deare
friends and acquaintance: wheth
th

hey paſſe ouer their liues in mirth and leaſures, or in labour, and abſtinence. ould to God thou wouldſt carefully onſider and meditate on theſe hings.

But alas the vnhappie children of dá, leauing the true and wholeſome udies of matters belonging to their aluation? ſeeke rather after earthly nd tranſitorie things. Howbeit I ould wish thee (deare Chriſtian bro-her) to ruminate in thine heart vpon hine owne baſenes and miſerie, accor-ding to thine outward man follow ād ffect humilitie: shunne pride and hau-ines, knowing that this is the ſigne, y which the diuel doth diſtinguish hoſe that are his from others. Where-vpon Iob in his 41. Chapter affirmeth, aying: *He is King ouer all the children of* Iob 41. *pride.*

S. Gregorie doth auouch the ſame. Pride, ſayeth he, is a moſt pregnant ſi-gne of the reprobate, humilitie of the elect. And by theſe two ſignes (as by two diſtinct colours) we know vnder what king or captaine euerie mā fight-eth; to wit, Chriſt or the diuel. Heere vpon

vpon Isidorus saieth: the soule of a proud man is forsaken by God, and made the dwelling place of the diuells. The Preacher doth confirme this, in one of his sermons, saying: *Pride is odious before God and men.* As by many examples may be plainely seene. For pride cast Lucifer out of heauen, droue Adam out of paradise: drowned Pharao and his armie: depriued Saul of his kingdome: changed Nabuchodonozer into a beast: for pride Antiochus died of a disease most loathsome and abominable, and Herod was strooken by an Angel.

Eccl. 10

CHAPTER II.

Of sinne in general: and the great damage that it bringeth vnto the soule.

HE *that committeth sinne* (sayeth S. Iohn:) *is of the diuel: because the diuel sinneth from the beginning.* Sinne is such a burden, that heauen could not sustaine the same, ād last-

1. Io. 3.

ly

the earth will not ſuſtaine it, but
ſhall deſcend into hell with him that
ommitteth it. And we are to know,
hat according to S. Auguſtine, eue-
ie word, deede, or deſire contrarie to
he law of God is a ſinne: which euerie
ne that deſireth to be ſaued, ought
ith great diligence to auoid. And
his eſpicially for three reaſons. Firſt
or that it is verie hatefull in the ſight
f God. Secondly for that it is verie
elightfull to the diuells. Thirdly for
hat it is verie hurtfull vnto man.

I told thee firſt ô man that thou ou-
hteſt with great diligence to eſchew
ll ſinne, for that it is verie hatefull in
he ſight of God thy Creator. And that
hou maieſt ſee this the better, call to
ind, what God hath done through
he hatred of ſinne. Firſt therefore
hrough his hatred to ſinne he de-
troyed almoſt all his workes, to wit
he whole world by the general deluge
s is recorded in the ſeuenth of Gene-
is. Other Kings and Princes to the
reiudice of their enemies do waſt
nd ſpoile their enemies countries: but
God ſpoiled his owne countrie (to wit

the

the earth) for that ſinne had entredin
to it.

Moreouer God doth not onely hat
ſinne, but likewiſe whatſoeuer is tou
ched with the ſame. Other men, whe
their wine is corrupted, do not ca
their golden or ſiluer veſſells into th
ſea, in which it was contained: bu
keepe the veſſell, and throw away th
wine: but God (to shew his hatred t
ſinne) will not onely caſt ſinne, bu
alſo reaſonable creatures which ar
the veſſells of ſinne (to wit mens ſou
les created according to his owne ima
ge, and redeemed with his owne mo
pretious blood) into the bottomleſ
ſea of perditiõ. And therefore the wi
man ſaieth: *To God the impious and h*
Wiſ. 14 *impietie are odious a like.* In ſo much tha
God hath not any friend either in he
uen or in earth, (albeit he loue hi
neuer ſo dearely) whome he woul
not hate mortally, if he should findi
him but one mortall ſinne onely: ſ
that S. Peeter himſelfe had beene dam
ned (although he loued our Sauiou
more ardently then the reſt of the A
poſtles) if he had died after he had d
ni

ied our Lord thrice, without repen-
ance.

Secondly it appeareth how much
od doth deteſt ſinne, in that for the
nne of the world he killed his inno-
ent and onely begotten ſonne, like as
e teſtifieth by the prophet Iſay, ſay-
ng: *For the Wickednes of my people I haue*
riken him. Yea the ſonne of God him- Iſai. 53.
elfe, that he might deſtroy and kill
nne, deliuered his ſoule vnto death,
s is auouched in the ſame place. Now
hat man is there, that hateth his ene-
nie ſo much, that in hatred of him, he
ould kill his owne ſonne?

Thirdly this thing is euidētly ſeene,
or that God hath perſecuted ſinne
rom the beginning: in ſo much that
e hath caſt the ſame out of heauen: ād
eeing that it yet remained on earth, to
it in the world, he deſcended into
he world in his owne perſon, that he
ight chaſe ſinne out of the ſame: and
nally at the day of iudgement he will
haſe the ſame away for good and all,
nd ſhut it vp for euer in the darke pri-
on of hell. Which cauſed the prophet
ichæas to ſay: *He will caſt all our ſinnes* Mich. 7

into the bottome of the ſea.

Fourthly Gods exceeding great ha
tred to ſinne, appeareth plainely b
this ſimilitude enſuing. A gooc mo
ther ſhould ſeeme to hate that ver
much, for which ſhee ſhould put he
child into a fierie fournace, and ſhoul
neuer draw him out from thence: ſ
God through his hatred to ſinne, wi
caſt his children into vnquencheab
fire, if he find them guiltie after deat
but of one mortal ſinne, whome neue
theleſſe he hath loued ſo dearely, a
that he hath vouchſafed to die for th

Thus therefore, ô ſinnefull ſoule
thou haſt read and ſeene, how muc
God doth abhorre ſinne: Wherefore
thou deſire to pleaſe him, ſeeke abou
all things to eſchew ſinne, and do no
permit it by any meanes to abyd
in thy conſcience. That woma
ſhould ſhew her ſelfe verie diſloyall t
her husband, that ſhould harbour a m
in her bed. whome her husband hated
and by whome many hurts and harm
had hapned to her husband: ſinne i
the thing which Chriſt the celeſtial bri
degroome of our ſoules doth ſo much

deteſt,

detest, and for which he hath endured so many miseries and afflictions, and lastly death it selfe. Wherefore deare Christian brother, I earnestly exhort thee to flie sinne, and to follow the example of the Prophet Dauid, craving Gods assistance to auoid the same, and saying: *Create a cleane heart in me, lô God,* Psal. 50
and renew a right spirit in my bowels. &c.

Secondly thou oughtest with great care and diligence to eschew sinne especially mortal, for that it is most pleasing the diuell, and dilighteth him aboue all other things: which thou mayest easily perceiue by these three signes or tokens. The first is, that the diuel seeketh no other solace: neither siluer, nor gold, nor any temporal riches, but onely mens soules: Wherevpon Barra king of Sodome, in the fourteenth Chapter of Genesis speaking to Abraham, saieth figuratiuely in his person: *Giue me the soules, the rest take to thee.* And Gen. 14
S. Gregorie writing vpō the same place, saieth: That the diuel thinketh that he hath done nothing, vntill he haue wounded the soule with the dart of mortal sinne: For like as a hauke or

faulcon eſpecially deſireth the heart of the bird that it ſeizeth vpon: ſo the diuel doth chiefely couet the ſoule of a man.

The ſecond ſigne that the diuel loueth ſinne, is his cõtinual temptatiõ and ſoliciting of men to the ſame, and for that he is neuer wearie of committing ſinne. For he hath now cõmitted ſinne ſixe thouſand yeares and more, and yet he is as readie to procure new offeces as euer he was heretofore. Whereupon it is written in the firſt of Iob, that when our Lord asked him, ſaying: *Whence commeſt thou?* He anſwering, ſaid: *I haue gone round about the earth, and walked through it.* Yea he is ſo buſied in inciting men to ſinne, that he hath no liſt to ſleepe, according to that of Iob: *They that eate me, ſleepe not.*

Iob 1.

Iob 30.

The third ſigne that ſinne doth verie much delight the diuel, is, that he could neuer be yet ſatiated with ſinne: for albeit he hath alreadie deuoured infinite millions of men for ſinne, yet he is ſtill hungrie and deſireth more: *And as a roaring lion goeth about ſeeking whome he may deuoure*, as S. Peter teſti-

1. Pet. 5.

fieth

ſieth in his firſt Epiſtle ād ſifth chapter. Neither is he hungrie onely, but likewiſe thirſtie, and therefore Iob ſpeaking of him, ſaieth: *He ſhall ſup vp the riuer, and ſhall not maruaile: and he hath a confidence, that Iordan may runne into his mouth.* The riuer, which the diuel ſuppeth vp and doth not maruaile, are ſinners, running ſwiftly into the infernal mouth of hell: neither is he content with this, but hopeth that Iordan (by which are vnderſtood ſuch as are religious) will paſſe into his mouth by the ſame water-courſe, I meane of ſinne and wickednes. We haue an example of this in the liues of the ancient holy Fathers: where it is ſaid, that one of them was praiſed and honoured by the prince of the diuells, and placed by him in a chaire of ſtate: for that he had made a Monke to commit fornication, whome after fourtie yeares tempta tion, he had with much adoe induced to ſinne. Iob 40.

Wherefore ô ſinnefull ſoule, lament and be ſorrowfull: for that thou haſt cauſed thine enemies (to wit the diuells) to reioyce ſo often ouer thee, as thou

thou haſt ſinned mortally: and heere-
after haue a care by a pure confeſſion
and condigne ſatisfaction, that God
and his holy Angells may reioyce ouer
thee in heauen.

Thirdly thou oughteſt to eſchew
ſinne with all care and diligence, for
that it hurteth thee verie much: for by
ſinne we are ſeparated from the loue
of God, and become his enemies: This
made the Prophet Iſay to ſay to the
Iſay 59. children of Iſrael: *Behold the hand of our Lord is not abridged, that he cannot ſaue: neither is his eare made heauie, that he cannot heare: but your iniquities haue deuided betweene you and your God, and your ſinnes haue hid his face from you that he would not heare.*

Such is Gods hatred towards ſinne
that if the greateſt Saint in heaue
ſhould offend, he would preſently be
caſt downe out of that happie place
and the amitie of God towards him
would immediatly ceaſe. Wherevpo
S. Auguſtine ſaieth: He that ſinnet
againſt a moſt true and faithfull frie
is worthy to be reprehended: but h
that ſinneth againſt God, his moſt po
te

rent and pious father, how can he be excuſed from deſeruing to be both reprehended and hated?

Fourthly a ſinner by ſinne is obliged and adiudged to the gibbet of hell: and for that the law of God in this caſe is not much different from the law of man, therefore all tranſgreſſors and traytors, that is to ſay, all ſinners, deſerue to be hanged, according as is ſignified in the third booke of Eſdras in the decree of King Darius, where he ſaieth thus. *And that it be denounced, that whoſoeuer ſhall tranſgreſſe any thing of* 3. Eſdr. 6.
theſe that are Written, (that is by the ſinne of commiſſion) *or ſhall deſpiſe it* (to wit by the ſinne of omiſſion) *a beame be taken of their owne*, (that is out of the garden of their owne conſcience, for there groweth the timber on which a ſinner is to be tormented) *and they be hanged, and their goods be confiſcate to the King*: for aſwell the punishment of the wicked, as the reward of the good, tend to the honour and glorie of God.

Behold deare Chriſtian brother what humane lawes effect corporally, the ſame doth the law of God accomplish ſpiri-

ſpiritually. The like diſaſterous euent we read to haue hapned to wicked Aman in the ſeuenth Chapter of the booke of Eſther, by whome we may anagogically vnderſtand a ſinner: whome the king of heauen will command to be executed on the gibbet of eternal perdition, if he finally find him guiltie of mortal ſinne.

Fifthly ſinne bereaueth a man of the benefit of grace in this life, and of glorie in the world to come. And therefore in the Prouerbes, it is truly ſaid, that *ſinne maketh men Wretched*. For a ſinner is poore, for that he hath nothing: yea by mortal ſinne he ſelleth himſelfe and becometh the ſlaue of the diuel. He is yet more poore, becauſe he can gaine nothing: for that aſlong as he is in that ſtate, he can doe no meritorious act, or that is gratefull to God. But he is yet moſt poore, becauſe nothing can be giuen him: for the good workes that are done for him, do nothing auaile him to ſaluation: becauſe he liueth in reſpect of his bodie onely.

Pro. 14.

Wherevpon Boetius ſaieth in the fourth booke of his Treatiſe intitule

the

he comfort of Philoſophie: A wicked man can no otherwiſe be termed a mā, hen as we call him that is dead, a man. For by ſinne a man is ſeparated from he true light of grace: he is blinded, nd ouerwhelmed with darknes. The Prophet Sophonias teſtifieth the ſame, aying: *They ſhall Walke as blind-men,* Sopho. *ecauſe they haue ſinned to our Lord.* And 1. n the pſalme: *They knew not, neither id they vnderſtand, they Walke in darke-* Pſal. 81. *eſſe*: S. Hierom likewiſe ſpeaking of nne, hath this ſaying: The ſoule by nne is wholy depreſſed, and inward- y polluted, ſo that ſhee is vnable to ooke vpward.

Sinne in the ſoule is like rottennes n an appl: for l ke as rottennes in an pple taketh away his valew, colour, nd ſauour: ſo ſinne in the ſoule takerh way the valew of fame ād glorie, the olour of beautie, and he ſauour of race. Thus then you ſee that all ſinne a certaine rottennes or putrefactiō. eerevpon the wiſe man affirmeth of Wiſd. inner, *That his heart is aſhes, and his* 15. *pe vaine earth, and his life viler then clay.*

S. Auguſtine alſo ſaieth: The ſmell of a rotten dead dogge is more tolerable in the ſight of men, then is a ſinnefull ſoule in the ſight of God. And in a certaine ſermon which he made to withdraw a certaine ſinnefull man from his lewd and wicked conuerſation, he vſeth theſe wordes: What auaileth a coffer full of treaſure and riches, if the cõſcience be void of goodnes? Wilt thou haue goods, and wilt thou not be good thy ſelfe? Art thou not aſhamed, that thy houſe is full of goods, and thou thy ſelfe art bad? But tell me, I pray thee, What wouldest thou be content to haue bad? Nothing at all. Not a bad wife, not a bad ſonne, not a bad ſeruant, not a bad handmaid, not a bad coate or iacket; laſtly not a bad paire of breeches: and yet thou art content to haue a bad life. Let me entreate thee to preferre thy life at leaſt before thy breeches. Thou lookeſt round about thee vpõ thine apparaile, and likeſt all well (all being braue and beautifull) and yet to thy ſelfe thou art vile and abominable. If thy goods, with which thy houſe is ſtuffed full

ull, were able to ſpeake vnto thee, oubtleſſe they would ſay: Thou deſi-eſt to haue vs good, we likewiſe do eſire to haue a good maiſter or Lord: nd by their crie they call vpon God gainſt thee. Behold, (ſay they to God) hou haſt giuen this man ſo great ſtore fgoods, and yet he is bad: what doth t profit him to haue all theſe things, thence he hath not him, that hath gi-en him all theſe things?

Sixthly by ſinne, a man becommeth ke vnto a bruit beaſt, void of reaſon. herevpō Boetius in his fourth booke f the comefort of Philoſophie yeth: a vertuous man leauing vertue changed into a beaſt. And Ariſtotle his Ethickes, ſaieth, that he is worſe nen a beaſt. To which agreeth that of auid, ſaying: *Man, when he Was in ho-* Pſal.48
our, did not vnderſtand: he Was compared beaſts Without vnderſtanding, and became ke to them.

Seuenthly and laſtly by ſinne a man commeth the child and ſlaue of the uel. Wherevpon S. Iohn ſaieth in his ſt Epiſtle: *He that committeth ſinne, is of* 1.Io.3.
e diuel. Now therefore ô vnhappie

ſinner, let all theſe motiues moue thee to take pittie of thy ſoule, and do not by ſinne, be the cauſe of her vtter deſtruction, but remember the manifold euills that haue beene heere mentioued; to wit, how by ſinne thou haſt offended almightie God, reioyced the diuel, and endommaged thine owne ſoule.

Acknowledge therefore ô man how noble thy ſoule is, and how grieuous the woundes thereof haue beene, for which it was neceſſarie that Chriſt our Lord ſhould be ſlaine. If they had not beene to death, and to death euerlaſting, the ſonne of God would neuer haue died for the cure of them. Do not therefore make ſmall account of thy ſoules paſſion or miſerie, toward whome thou ſeeſt ſo great compaſſion ſhewed by ſo great a maieſtie. He hath powred forth teares for thee: do thou likewiſe wash thy couch euerie night by compunction of heart and continual lamentation. He hath powred forth his blood, do thou likewiſe powre forth thine, by daily afflictions of thy bodie. Which if thon canſt not

shed for Christ at one time, at least spend it after a more mild, though after a more long martyrdome. Neuer reflect what the flesh desireth, but what the spirit requireth.

For as S. Gregorie saieth: the more that the flesh is for a time sweetly delighted: the more the spirit is euerlasting ly tormented: and by how much the more the flesh is in this life afflicted by so much the more it shall reioyce in eternal beatitude.

Let vs therefore now (according to the counsel of S. Augustine) forsake our owne wills for the loue of Christ for a time, which we must leaue at length, though we be neuer so vnwilling: least (which God forbid) for things transitorie, we loose those that are euerlasting.

For if one should say vnto thee. Take thy pleasure as much as thou wilt, yet with this conditiō, that afterwards thou shalt haue thine eies pulled out: or be depriued all the rest of thy life of all ioy and confort, yea (which is worse) be perpetually torméted with hunger and thirst and all manner of miseries

and

and punishmẽts: certainely I imagine, that thou wouldeſt neuer accept of a little tranſitorie pleaſure vpon ſuch a hard condition. Conſider then that the whole life of mã is not to be eſteemed as much as a moneth, or a day, or one hower onely, in compariſon of the eternal miſerie of the damned, which hath neither end, neither can any paine or torment be compared vnto it.

CHAPTER III.

Of ſpeedily doing penance.

Mat. 10. HE *that taketh not his croſſe, and followeth me, is not worthy of me*, ſaieth our Sauiour to his diſciples in the Goſpel of S. Matthew. By this croſſe is ſignified penance, which euerie ſinner muſt of neceſſitie take vp and beare with perſeuerance, if he deſire to raigne with Chriſt in eternal happines. Wherevpon S. Hierom wri

writing to a certaine woman named Suſanna, vſeth theſe wordes. Penance is neceſſarie and expedient; which ought either to equalize or exceede the ſinnes which we haue committed. S. Auguſtine is of the ſame opinion. Whoſoeuer, (ſaieth he) deſireth to be ſaued: muſt wash away, at leaſt with the internal teares of contrition whatſoeuer he hath contracted after the puritie of baptiſme.

But perchance thou wilt ſay. This is a hard ſpeech: I cannot deſpiſe the world; neither can I hate, and chaſtice mine owne flesh. Cõcerning this matter heare not mine but S. Hieromes anſwere. It is hard, ſaieth he, yea impoſſible, that a mã ẽioy the cõmodities of this life, and thoſe of the life to come: that heere he fill his bellie, and there his mind: that he paſſe from delights to delights: that he be the firſt in both worldes: that he appeare glorious in heauen, and in earth. Which ſentence of Saint Hierome, Saint Gregorie doth confirme, ſaying: Many deſire to mount vp from the iuſtice of this vale of teares to the ioyes of paradiſe,

diſe, but yet they will not want their worldy pleaſures: the grace of Chriſt doth call them, but the concupiſcence of the world doth recall them: they deſire to die like iuſt men, but they will not liue like vnto them: and theſe shall perish for euer, becauſe their workes do follow them.

S. Bernard is of the ſame opinion, who ſpeaking of the auſtere life of S. Iohn Baptiſt, ſaieth thus: the auſteritie of S. Iohn Baptiſts conuerſation, is a heauie meſſenger of eternal death to ſinners, that are delicious and wanton. Whence is it, that we that are little better thē bruit beaſtes void of reaſon, and wormes of the earth do grow proud, and refuſe to doe penance, ſi- thence he, (then whome there hath not riſen a greater amongſt the children of woemen) hath ſo afflicted his moſt innocent bodie? nay contrariwiſe we loue to be cloathed in braue attire, and to ſtuffe our paunches with good cheere; Not ſo, ô ye wicked, not ſo this is not the way to heauen. Finally remember the parable or hiſtorie of the rich glutton, who was Lord of ſo much

much wealth: who was cloathed with ſilke and purple, and fared deliciouſly euerie day: remember (I ſay) how he in his greateſt neceſſitie, when the flames of hell fire did ſo exceedingly afflict him, could not obtaine ſo much as a drop of cold water to coole his tongue. Luc. 16.

Remember theſe things (deare Chriſtiã Reader) whiles thou haſt time to doe penance. For as S. Gregorie ſaieth: Although almightie God hath promiſed pardõ to him that repenteth, yet he hath not promiſed to morrow to him, that ſinneth. And if you deſire to know, what penance or repentance is; It is to lament our former offences, and not to commit, nor to haue a purpoſe of committing things worthy of lamentation. Wherevpon S. Auguſtine ſaieth in his ſoliloquies. That penance is peeuish and without profit, which is defiled by an enſuing fault. Lamentation doth but little good, if our ſinnes be reiterated. It nothing auaileth to aske pardon of our ſinnes, if (like a dogge to the vomit) we returne to them againe.

Howbeit for a more ample declaration of the premiſes, note that there are three principal parts of penance: to wit, contrition of heart, Confeſſion of mouth, and ſatisfaction of worke. For ſithence we do offend God three wayes; to wit, by delectatiõ of thought by vnaduiſednes of word, and by pride of worke: and ſithence likewiſe (according to the maximé or principle of Phiſitians) CONTRARIES ARE CVRED BY CONTRARIES: we make amends by three oppoſite wayes: that is, by oppoſing contrition againſt delectation of thought confeſſion againſt vnaduiſednes of word, and ſatisfaction againſt pride of worke. And fot that I purpoſe to ſpeake a word or two of each of theſe three principal parts of penance, I thinke it beſt to begin firſt with the firſt.

Contrition therefore is a ſorrow voluntarily conceiued for ſinne, with purpoſe of abſtaining, confeſſing, and ſatisfying. And according to the aſſertion of S. Bernard, this ſorrow ought to be three fold, sharpe, sharper, and sharpeſt of all. It ought to be sharp

for that we haue offended our Lord God, who is the Creator of all things. Sharper, for that we do reſiſt our heauenly father, who doth ſo liberally feede vs: and in this we are worſe then hogges, who loue, and follow thoſe that feede them. Sharpeſt of all, for that (asmuch as lieth in vs) we crucifie our Redeemer againe, who hath redeemed vs with his owne blood, and deliuered vs from the bonds of ſinne, and from the crueltie of the diuells, ād from the bitternes of eternal damnation.

Moreouer we ought to be ſorrowfull for three things: to wit, for the ſinne which we haue committed, for the good which we haue omitted, and for the time which we haue idly ſpent and conſumed. Of the vertue and qualitie of this contrition thus ſaieth that holy father S. Auguſtine: Contrition of heart is farre better, then to goe in pilgrimage from one end of the world to an other. Likewiſe a certaine gloſſe upon the pſalme. *Ad Dominum cum tribu-* Pſa.119
er, ſaieth: Our Lord cannot deferre to pardon that man his fault, whome

he ſeeth to pray vnto him with a compunct or ſorrowfull heart.

And S. Iohn Chryſoſtome shewing the fruits or effects of holy compunction, writeth thus: It is compunction alone, that maketh the ſoule to deteſt purple, to deſire cloath of haire: to loue teares, and to loath laughter. And in an other place. Nothing doth ſo conglutinate and vnite to God, as the teares of a penitent. Neither can we (as S. Auguſtine doth auouch) giue the diuel greater cauſe of griefe and anguish: then when we heale the hurts of our ſinnes by confeſſion and penãce. But albeit the fruits and effects of penance, be ſo great, yet there are very few (alas) that do practice it. And of this our Lord complaineth by the Prophet Ieremie, ſaying: *No man ſpeaketh that which is good, there is none that doth penance for his ſinne, ſaying: What haue I done?*

Ierem: 8

The ſecond principal part of penance to wit, Confeſſion, is wont to be deſcribed, to be a conuenient declaration of our ſinnes before a Prieſt. For confeſſion (according to the Etymo-

logi-

logie or true interpretation of the worde) is a confeſſing or acknowledging of our fault. For he maketh a true confeſſion, that confeſſeth or acknowledgeth whatſoeuer he hath done. Or Confeſſion (according as Iſidorus ſaieth in his booke of Etymologies) is that, by which the ſecret diſeaſe of our ſoule is (to the praiſe of God) diſcouered and laid open, through hope of obtaining pardon. Of the vertue of which S. Ambroſe vpon the pſalme: *Beati immaculati*, ſaieth in this manner. Gods vengeance or furie doth ceaſe and can doe no more, if mans confeſſion goe before. And Caſſiodorus vpon the pſalme: *Confiteantur tibi populi Deus*, ſaieth thus: Chriſt is not a iudge, but an aduocate to them: who haue condemned themſelues by their owne confeſſion. S. Leo the Pope affirmeth the ſame: That remaineth not (ſaieth he) to be condemned at the day of doome, which hath beene cleanſed in confeſſion. Pſa. 118 Pſal. 65

S. Auguſtine likewiſe in his treatiſe of penance giueth Confeſſion this commendation, Confeſſion (ſaieth he)

is

is the ſaluation of ſoules, the deſtroyer of ſinnes, the reſtorer of vertues, the aſſaulter of the diuells. What more? It ſhutteth the mouth of hell, it openeth the gates of heauen. Wherefore deare Chriſtian brother, let all theſe authorities of holy fathers before mentioned, moue thee to doe according to the counſel of the Prophet Iſay, who
Iſay. 43. ſaieth: *Tell if thou haue any thing, that thou maieſt be iuſtified.* For the confeſſion of our ſinnes is the beginning of iuſtice.

Thou oughteſt to confeſſe all thy ſinnes entirely to a Prieſt, that hath power to giue thee abſolution: howbeit thou muſt beware, that thou do not confeſſe one part of thy ſinne onely to one Prieſt, and an other part to an other: for ſo neither of them would be able to giue thee abſolution.

In his med: chap. 9. Wherevpon S. Bernard ſaieth: He that to diuerſe Confeſſors deuideth his confeſſion, departeth without pardon: for it is a deteſtable fiction to deuide our ſinnes, and ſuperficially to ſhaue them off, not intrinſecally to roote them vp. And ſuch receiue ex

comm

communication in ſteed of abſolution, malediction in ſteed of benediction. Hypocriſie commonly is the cauſe that men do thus deuide their confeſſion: and for this reaſon they tell their greater ſinnes to vnknowne Prieſts, and ſuch as are leſſe they care not much to diſcloſe to ſome Prieſt of their acquaintance.

Of ſuch men as theſe S. Auguſtine writeth thus: He that deuideth his confeſſion, is not to be commended, for that he doth conceale to the one, and reueale to the other: which is to praiſe himſelfe, and to tend to hypocriſie. The like ſaying we find in the Decretalls.

But leauing to ſay any more of this, let vs ſpeake of ſatisfaction, which is the third principall part of penance. S. Auguſtine defineth the ſame thus. Satisfaction is to cut off the cauſes of ſinnes, and not to giue way to their ſuggeſtions. For as S. Gregorie ſaieth: We do not make ſatisfaction by abſtaining onely from ſinne, vnleſſe we likewiſe perſecute our owne wills, which we loue, with oppoſite lamentations.

And

And as S. Iohn Chryſoſtome doth affirme: Such as the offece hath beene ſuch ought to be the reconciliation: be as prone to lamentation, as thou haſt beene to ſinne: ſuch as thine intention hath beene to ſinne, ſuch le thy deuotion be to doe penance for th ſame: grieuous ſinnes require grieuou lamentations. For as Euſebius the Bi ſhop ſaieth: We muſt not thinke a litt contrition to be enough, to redeem thoſe debts, to whome there is due a eternal death: neither is a little ſatis faction ſufficient for thoſe euills, fo which there is prepared an eternal pu nishment.

But alas many are preſently weari of a penitential life, and looke bac from the way of ſatisfaction with Lo wife. Againſt ſuch as theſe S. Bernar in a certaine ſermon writeth thus: H that perfectly feeleth the burden ſinne, or the hurt that hapneth to h ſoule by the ſame: doth either ver little or not at all feele any corpor punishment or paine: neither is th labour grieuous vnto him, by whic he knoweth his former faults are abo

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lished, and thoſe auoided that are to come. S. Auguſtine likewiſe vpon the firſt pſalme hath theſe wordes: There are many that are not ashamed to ſinne, that would be ashamed to doe penance or ſatisfaction.

O incredible madnes! Art thou not ashamed of thy wound? Is not ſinne a loathſome and ſtinking wound? Flie therefore to the Phiſitiã: doe penance: ſay: I *do know mine iniquitie, and my ſinne is before me alwayes.* To *thee onely haue I ſinned*: for that thou alone art without ſinne. Pſal. 50.

Howbeit ſatisfaction conſiſteth in three things: vz, in prayer, faſting, and almeſdeedes: that ſo a three fold remedie may be applied againſt the three fold maladie, which we ſo often fall into through the malice of our ghoſtly aduerſarie: prayer againſt pride: faſting againſt carnal concupiſcence: almeſdeedes againſt auarice. Or thus: Euerie ſinne is either committed againſt God, and againſt this is ordained prayer: or againſt our neighbour, and againſt this is ordained almes-deedes: or againſt our ſelues,

and againſt this is ordained faſting.

And for a more ample declaration of ſatisfaction, I meane to ſay a word or two of almeſdeedes. In Latine it is called *Eleemoſyna*, which is deriued from the Greeke worde *Eleemo*, which ſignifieth mercifull, and *ſyna*, which ſignifieth a commandement, as if we ſhould ſay, the commandement of mercie. And in this ſenſe it is to be written with an e. It is wont likewiſe to be written with a y, and then it is aſmuch as if you ſhould ſay, the commandement of God. For he by his owne mouth hath commanded it to
Luc. 11. be done. *Giue almes* (ſaieth he) *and behold all things are cleane vnto you.* Or otherwiſe the word *Eleemoſyna* (ſignifying almes) is deriued from *Ely*, which is God, and *moys* water: as if we ſhould
Eccli. 3. ſay, the water of God. For as *Water quencheth burning fire: ſo almes reſiſteth ſinnes.*

Howbeit there are three things eſpecially, which ought to incite vs to giue almes, and to doe other workes of mercie. The firſt is, for that mercie doth redeeme ſinne. Of this the wiſ-

man doth assure vs in his prouerbes, saying: By *mercie and truth iniquitie is redeemed.* Pro.16. Daniel likewise gaue this counsel to Nabuchodonosor: to wit, that he should redeeme his sinnes with almes, and his iniquities with the mercies of the poore. Dan.4. We read in the fourth booke of Kings, that a certaine poore widow being in distresse came to the Prophet Elizeus, craving his assistance: who bad her borrow many emptie vessells of her neighbours, and to power part of a little oyle, which shee had yet remaining, into each one of them: which shee doing, the vessells became all full, and that in such aboundant manner, as that shee had where withall both to maintaine her selfe and her children, and to pay her creditour. 4. King. 4. By these emptie, vessells are vnderstood the poore whome we ought to harbour in our houses according as our Lord by the mouth of the Prophet Isay willeth vs. *Breake thy bread* (saieth he) *to the hungrie, and the needie, ād the harbourlesse bring to thin thouse.* Isay. 58 The little oyle which we ought to powre into euerie vessell,

is our temporal ſubſtance, whereof we muſt giue almes, as much as our meanes will permit vs: according to the counſell of old Tobias. *If thou haue much*, ſaieth he, *giue abundantly: if thou haue little, ſtudie alſo to impart a little Willingly.* Then the oyle of mercie is ſaid to encreaſe, when a ſinnefull ſoule by merit and grace doth make ſatisfaction to God her creditour, for her ſinnes and offenſes.

Tob. 4.

Secondly by almes-deedes our temporall goods are encreaſed. Wherevpon S. Gregorie ſaieth in his Dialogues: Our earthly riches, by this that they are giuen to the poore, are multiplied and encreaſe more and more. Of this we haue an exãple in the third booke of Kings and ſeuenteenth chapter, in the widow of Sareptha, that fed Elias whoſe meale and oyle our Lord multiplied, in reſpect of her charitie towardes his Prophet. By which we are giuen to vnderſtand, that the poore doe rather feede their benefactors, then they them.

3. King. 17.

Thirdly almes-deedes or workes of mercie do gard an almes-giuer a

the hower of death in that laſt extremitie, and conduct his ſoule with brightnes to eternal felicitie. Whereupõ S. Ambroſe ſaieth: Mercie alone is the companion of thoſe that are departed. O what a good and neceſſarie companion are almes-deedes to thoſe that are dying! Do not therefore diſmiſſe ſuch a ſeruant, or leaue ſuch an aduocate behind thee: as they doe, who hoarding vp their riches, giue nothing to the poore during their whole life with their owne hãds, being like to him, that will haue a candle carried behind him. The wiſe man giueth thee better counſell, ſaying: *Say not to thy friend: goe, and returne: and to morow I will giue to thee: whereas thou maieſt giue forthwith.* Prou. 3.

Wherefore we muſt vnderſtand, that a rich man, of whome an almes is demanded, ought to conſider two things. Firſt, who it is, that asketh the ſame, to wit God himſelfe, who ſo dearely loueth the poore, that whatſoeuer thou doſt doe to the poore for his ſake, he eſteemeth it as done to himſelfe. For ſo he auoucheth in the

Goſpel

Mat. 26 Gospel of S. Matthew: *Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.* Our Lord therefore asketh an almes by the mouth of a poore man, of whome a rich man in his daily prayer asketh a kingdome. Whensoeuer a rich man therefore doth denie an almes to a poore man, he ought to feare, that God will not heare him, when he demandeth of him the kingdome of heauen. Salomon in his Prouerbes saieth

Prou. 21 absolutely that he will not. *He that stoppeth his eare* (saieth he) *at the crie of the poore: he himselfe also shall crie and shall not be heard.*

Secondly a rich man ought to consider, what God demandeth, when he asketh an almes by the mouth of the poore: to wit, not that, which is ours but his owne: and therefore he sheweth himselfe verie vngratefull to God, that denieth an almes to one that is in need, sithence his plentie proceedeth from God's liberalitie. And this King Dauid cõsidered when he said to God

1. Paralip. 29. *All things are thine* (ô Lord) *and things that We haue receiued of thy hand, We haue giuen*

iuen thee. Verily God asketh of vs by
he poore; not that we should giue, but
nd: lend I say to God, which shall vn-
oubtedly be repaid, not two or three
ld onely, but an hũdred fold. Where-
pon S. Auguſtine ſaieth: O man, why
oſt thou put out thy money to vſe vn-
o men? lend it out rather vnto God,
nd thou shalt receiue an hundred-fold
aine, and poſſeſſe life euerlaſting.
e therefore is vngratefull, that will
ot lend his money vnto God vpon
e ſame condition, that he would to a
w or Sarracin.

Wherefore let theſe reaſons and
onſiderations (deare Chriſtian bro-
er) moue thee to gather together the
oore, and in them to lay vp treaſure
fore hand for thy ſelfe in heauen, as
e ſecureſt place of all: *Where neither* Mat. 6.
ruſt, *nor mothe doth corrupt, and where*
eues *do not digge through nor ſteale.*
he heart of a couetous man, is like a
without bottome: and the more it
ceiueth, the more it deſireth; in ſo
uch that it ſeemeth neuer to be full.
cording to that of Eccleſiaſtes:
ouetous mã will not be filled With money. Eccle. 5

Moreo-

Moreouer conſider, that the heart fol-
loweth the treaſure, as our Sauiour
teſtifieth in the afore mentioned place
Mat. 6 of S. Matthew: *Where thy treaſure is,*
there is thy heart alſo.

And therefore woe be to him, that
heapeth vp treaſure on earth; for he
perſecuteth his owne ſoule, and put-
teth it in danger of damnation. Where-
vpon S. Iohn Chryſoſtome ſaieth:
Gather thy ſubſtance thither, where
thou haſt a countrie: for he that pla-
ceth his treaſure on earth, can hope
for nothing in heauen: for how can he
hope to receiue any thing in heauen,
that hath layed vp nothing? Eſteem
that to be thine onely, which thou haſt
beſtowed vpon the poore and needie.
For they are not the goods of a man
which he cannot beare with him. S.
Ambroſe likewiſe ſpeaking of almes-
deedes, giueth it this commendation.
There is nothing (ſaieth he) ſo praiſe-
worthy, as the compaſſion of charitie.
I do not remember that I euer read of
any one that died amiſſe, that willingly
practiced workes of pittie toward
ſuch as were in diſtreſſe.

S. La

S. Leo (though in other wordes) ſaieth the ſame in effect. He ſendeth the entire fruits (ſaieth he) to our Lord before hand, from whome the poore neuer departed ſorrowfull or diſcontented. So great is the vertue of mercie, that other vertues without it (if there be any, where charitie the chiefe of all others is wanting) can auaile a man nothing. For albeit a man be faithfull, humble, chaſt, and ſober, and endewed with many other rare vertues: yet if he be not mercifull towards ſuch as are in neede, he will neuer find mercie at the hands of God.

Thus much I haue ſaid of the vertues of almes-deedes and other workes of mercie, in fauour of ſuch as are poore and needie. Now let vs returne to our former purpoſe, by ſpeaking more at large of the vertue of penance. *He that taketh not his croſſe* (ſaieth our Sauiour) *and followeth me, is not worthy of me.* Mat. 10. This is the croſſe of penance, which we muſt take vp in our young yeares, and with ſpeede; for by this meanes it doth man moſt good, and is moſt pleaſing

to God. According to that of Eccleſia-
Eccl.12. ſtes: *Remember thy Creator in the dayes of thy youth.* And in an other place the
Eccli.5. ſame author ſaieth: *Slack not to be conuerted to our Lord, and differre not from day to day. For his Wrath shall come ſodainly, and in the time of vengeance he will deſtroy thee.*

But contrarie to this wholeſome counſel of the wiſe man, the diuel giueth a man hope of longer life, ſaying: Thou art yet young and ſtrong, and likely to liue long: heereafter when thou art old doe penãce in Gods name, and goe to confeſſion. Many (alas) are too too light, in giuing ouer much credit to this infernal aduocate, promiſing them lõg life: and ſo deferre their amendment, with a purpoſe to doe it whẽ they are old: whome ſodaine death cõmeth, and taketh away with him vnprouided, and ſo (poore ſoules) they are damned. This made the wiſe man
Eccl.29 moſt wiſely to ſay: *Naughtie ſuertiship hath vndone many.*

Wherefore we muſt note, that this ſuertiship or falſe aſſurance of the diuel concerning long life, and repen-

tance

tance when we are old, is naught, be-
cauſe contrarie to right and reaſon.
more naught, becauſe contrarie to a
ſinners good and ſaluation : moſt
naught, becauſe contrarie to Gods
goodnes and compaſſion.

That it is naught, and contrarie to
right and reaſon appeareth by theſe
three examples following. The firſt is,
hat as he that hauing fower aſſes,
hould lay the whole burden vpon the
eakeſt of the fower, should doe con-
rarie to right and reaſon : ſo he that
ill impoſe the whole burden of the
enance due to his ſinnes, which he
ath committed in his fower ages (to
it, whiles he was a ſtripling, a youth,
man of perfect groweth, and an old
an) vpon his old age onely, being
ow growne weake and infirme, and
nable to take paine. Such as the de-
erue the malediction or curſe men-
ioned in the Prophet Malachias :
urſed is the deceitfull, (ſaieth he) *that* Mala. 1.
ath in his flock a male ; and making a
ow, immolateth the feeble to our Lord:
or thus doth he, who hauing ſpent his
rong and youthfull yeares in plea-

ſures and vanitie, doth purpoſe to of-
fer the weakenes of his old age, as a
ſacrifice to God almightie. But what
ſaieth Iſidorus to ſuch good fellowes
as theſe? He that looſeth the time that
is fit for penance, cometh in vaine to
Gods gate with prayers.

The ſecond example is. He that
could not lift vp a leſſer burden, when
he was much more ſtrong and potent,
and yet would attempt to lift it vp
whē it was become much more great,
and he growne much more weake:
might well be eſteemed to haue nei-
ther ſenſe nor wit: thus it fareth with
him, that will not beare the burden of
his ſinnes and of penance, when it is
leſſer, and he ſtronger, to wit in his
youth: and thinketh that he shall be
able to carrie it better, when it is
growne greater. Such a one is like to
that foole mentioned in the liues of
the fathers, that did cut woode, and
made thereof a burden, and afterward
tried to lift it vp: and when he saw
that he was not able eaſily to beare the
ſame, he went and cut more woode,
and put it to his burden, and then tried
againe

againe: and the more heauie it weighed, the more woode he added: Thus doe ſinners, who for a while take vp the burden of their ſinnes by doing penance: and then feeling it ſomewhat heauie and burdenſome, caſt it downe againe, and adde ſinne to ſinne.

The third example is, that he that during his whole life, should with great coſt and charges prepare a houſe for himſelfe, where he intended not to dwell by any meanes; and should (as much as lieth in his power) deſtroy that houſe, where he wished and deſired to abide for euer: should queſtionleſſe doe partly contrary to reaſon, and might well be accounted a foole or a mad man: and yet this is the proceeding of a ſinner, who deferreth his conuerſiō vntill the laſt hower; for he, during his whole life, prepareth his houſe in hell, where notwithſtanding he would not willingly by any meanes dwell. Wherefore he hath iuſt reaſon to feare that dreadfull ſaying of Saint Auguſtine: He that doeth againſt his conſcience, buildeth to his owne damnation.

Secondly that this promiſe of longer life is yer more naught, and contrarie to a ſinners good and ſaluation, it appeare h by theſe two examples enſuing. The firſt is, that he that should deſire to be rather ſick then well, to be rather a ſlaue then free, to be rather poore and needie, thē to abound with all manner of riches, may well be eſteemed wicked, and an enemie to himſelfe. Yet ſuch a one is a ſinner, that deferreth to doe penance, becauſe he deſireth rather to liue in ſinne, (which is a ſpiritual ſickneſs, or rather death itſelfe) then to be well, by liuing pure from the ſame. Or a ſinner is wicked againſt himſelfe, for that he rather deſireth to be dead, then aliue, a ſlaue then free, euill then good. Wherevpon our Sauiour ſaieth in the Goſpel of S. Iohn: *Euerie one which committeth ſinne is the ſeruant of ſinne.* S. Auguſtine likewiſe confirmeth the ſame, ſaying: A good man albeit he ſerue, is free: but a bad man, albeit he raigne, is a bond man or ſlaue: neither of one man only, but (which is worſe) of as many maiſters, as vices.

Io: 8.

S. Aug. de ciuit. Dei c. 3.

The ſecond example is this. He that ſhould owe a great ſomme of money for vſe or intereſt, which ſhould daily encreaſe: in ſo much that he were hardly able to pay it, and yet he would delay, aſmuch as he could: ſuch a one doubtleſſe ſhould doe againſt himſelfe. The like hapneth in this caſe: To remaine in ſinne, is to augment the ſumme: becauſe the longer we linger in ſinne, the greater muſt be our paiment of paine. For ſo S. Iohn affirmeth in the Apocalyps, ſaying: *As much as ſhee* (to wit, a ſoule indebted to God for ſinne) *hath glorified her ſelfe, and hath beene in delicacies, ſo much giue her torment and mourning.* Apo. 18.

Thirdly that this promiſe of longer life is moſt naught, and contrarie to Gods goodnes, is moſt euident likewiſe by three examples. The firſt is, if ſome young man ſhould oppoſe himſelfe during his whole life againſt his Lord and maiſter, whome he were bound to ſerue, and from whome he had all that he hath, and ſhould ſerue his maiſters mortal enemie; and afterwards being growne old and decrepit, would

would forsooth serue his true Lord and maister, and should offer him his seruice; such a one should shew himself to be a lewd varlet, and it is verie likely, that his seruice would be little acceptable to his Lord. Thus it fareth with a sinner, who by sinning offendeth God, and serueth his enemie the diuel in his youth, and purposeth to serue God in his old age.

The second example is this. Suppose that a seruant had receiued a great summe of money from his Lord and maister, with intent that he should multiplie and augment the same, and he contrarily should lewdly and lauishly spend it, without returning his maister any profit: such a one doubtlesse should behaue himselfe amisse, and should shew himselfe vngratefull by thus abusing his Lords courtesie and kindnes. Yet this is the case and carriage of a sinner, who hath receiued a bodie and soule with their seueral powers and forces, temporal goods, space of life and many other great benefits from almightie God his good Lord and maister

ter, all which by ſinning, and ſpeedily doing amiſſe, he miſpendeth to the diſcredit and diſgrace of Gods moſt gratious goodnes. For of our ſoule, which hath beene giuen vs by God as a moſt pretious treaſure, Saint Gregorie ſpeaketh in this manner: Woe be to me if I negligently keepe the talent deliuered to my charge, to wit my ſoule, which hath beene prized worth the blood of the immaculate lambe of God. Of the time likewiſe which God hath lent vs to be employed in workes of penance (which neuertheleſſe is by moſt men ſpent amiſſe) the ſame Saint Gregorie ſaieth thus. There is not ſo much as a moment of time lent thee, whereof a reckonning will not be demanded, how it hath beene ſpent.

The third example is. If a ſeruant that were ſteward, or diſpenſer of the goods of ſome great Lord, should giue good bread, and good wine, and the beſt victualls vnto ſtrangers, and ſuch as were his Lords enemies: but to his Lord and maiſter should giue bread that were vinowed, or made of branne, fish or fish that did ſtinke for want of

dreſſing, or for hauing beene kept ouer long; or wine that were onely the dreggs and bottome of a barell, o grewne ſo ſower, that it were wort nothing: ſuch a one doubtleſſe had iu reaſon to feare his Lords fürie and in dignation. And yet this is the caſe of ſinner, who giueth the beſt part of hi life, (to wit his youth and ſtrength) t the world and diuel, which are the ene mies of Chriſt: and purpoſeth to giu the worſt and laſt of his life to Goo Thus did not King Dauid, when h

Pſal. 58. ſaid: I *Will keepe my ſtrength to thee ô* Go that is, to ſerue thee. Offer not there fore to our Lord the dreggs of thy da

Deut. 32. tage, *but the Wine of labaments*, that is thy young and flourishing age.

Of ſinners deferring to doe penan S. Gregorie writeth thus: He doth n ſhew himſelfe to be a Chriſtian by h actions, that expecteth the time old age to doe penance, ſithence h hath no day of his life in his ow power. Wherefore according to t counſel of Iſidorus: Euerie one oug to haſten vnto God by penance, whil he may: leaſt if he will not whiles

hat

hath power, he be in the end depriued of ſo great a fauour. Delay not therefore (deare Chriſtian brother) to doe penance, leaſt in the end thou be excluded with the foolish Virgins.

CHAPTER IIII.

Of flying and contemning the World.

LOue *not the World* (ſaieth S. Iohn in his canonical Epiſtle) *nor thoſe things which are in the World. If any man loue the World, the charitie of the Father is not in him. Becauſe all that is in the World, the concupiſcence of the fleſh, and the concupiſcence of the eies, and the pride of life, which is not of the Father, but is of the World. And the World paſſeth, and the concupiſcence thereof.* S. Auguſtine treating vpon theſe wordes, ſaieth: What thy determination (ô man) either to loue things temporal, and to paſſe away with time: or to contemne the

1. Io. 2.

world, and to liue with God for euer? Doſt thou loue the world? it will ſwallow thee vp: it knoweth how to allure men vnto it, but not how to afford them any comfort. Truly the world is like one that is excommunicated: for that as our holy mother the Church doth not pray for him that is excom-
Io. 17. municated: ſo our Sauiour Ieſus Chriſt prayed not for the world, who notwithſtanding prayed for thoſe that crucified him.

Now what a foolish thing is it to ſerue ſuch a maiſter or Lord, as is accuſtomed in the end to thruſt his ſeruaunt out of dores naked and without any reward? And yet who ſeeth not that this is the courſe or proceeding of the world, towards thoſe that follow it? Wherevpon we read of a certaine Soldan of Babylon, who being grieuouſly ſick in the citie of Damaſcus, and knowing that he could not liue long, called for his ſtandard-bearer, and ſaid vnto him: Thou art wont to beare my banner to the warres, now carrie the enſigne of my death (to wit) this little peece of cloath, that I am to

be

be shrouded in) throughout all Damaſcus, ſaying: Behold the King of the Eaſt dying, doth carrie nothing with him, ſauing onely this poore peece of cloath. The like almoſt we read of a certaine young King of Lorraine, who when he was at the point of death, caſting his eies to and fro vpon the gorgeous buildings of his pallace, brake forth into theſe wordes, in the hearing of many of his ſubiects. O good Ieſu, how much is this world to be contemned! Behold I that was Lord of ſo many pallaces and places of entertainement, know not whether I muſt goe, or with whome I shall lodge this night.

Forſake therefore (ô ſinner) this thy ſainct, to wit the world, before thou be forſaken and left in ſo great pouertie by it. Becauſe as S. Iames affirmeth: *Whoſoeuer will be a friend of this World;* Ia. 4. *made an enemie of God.* And S. Gregorie auoucheth: By ſo much eue-ry one is nearer to God, by how much he is eſtranged from the world. For which cauſe our Sauiour would ſuffer and be crucified without the ci-

tie, to the end he might shew, that he had no familiaritie with the world, and that whosoeuer doth desire to follow the fruit of his passion, must forsake the world, at least by affection and worldly conuersation. Wherevpon our Lord saieth by the Prophet Ieremie:

Iere. 51. *Flie ye out of the middest of Babylon, and let euerie one saue his owne soule.* Babylon (according to S. Hierome) signifieth by interpretation the house of confusion, by which is ment the world; in which confusion now raigneth euerie where, aswell in the cleargie, as in the common people; aswell in the religious, as such as are secular; aswell in old men as in young: aswell in men, as in weomen: in so much that S. Iohn saieth verie well in his canonical Epistle:

1. Io. 5. *The Whole World is set in Wickednes.*

And therefore S. Bernard counselleth men to flie to Religion saying: Flie out of the middest of Babilon (that is out of the world to religion) flie I say, and saue your soules. Flie to the cities of refuge: where you may both doe penance for what is past, and obtaine

grace

grace in the preſent, and confidently expect that glorie which is to come. Let not the remorſe or remembrance of your ſinnes hinder you, becauſe where ſinne hath abounded, there grace is wount to ſuperabound: neither let the auſteritie of penance make you affraid. For the paſſions of this time are not condigne to the former fault which is remitted, nor to the preſent grace of comfort which is infuſed, nor to the future glorie which is promiſed vs, if we truly repent, and contemne the world.

Howbeit fower reaſons may be aſſigned, for which we ought to deſpiſe the world.

Firſt wiſe men are wont to depart from that place, which is infected with the peſtilence, or with any ill ſauour or ſtench: and eſpecially when they feele themſelues ill at eaſe, or diſpoſed to ſickneſs. The world is ſuch a contagious place, which containeth ſo many euills of ſinne and vice: for we ſee ſo many ill ſauoures and ſtenches of ſinne infecting our ſoules, which we contract by our ſenſes, as it were by

our

our noſtrills. Wherefore ſithence ſinne is a contagious maladie: we ought to ſhunne the companie of the wicked; becauſe it is dangerous for ſuch as are found to dwell with thoſe that are ſick of a leaprie. For this cauſe Eccleſiaſticus ſaid: *He that toucheth*
Eccl.13. *pitch ſhall be defiled With it: and he that cõmunicateth With the proud, ſhall put on pride.* S. Hierome alſo doth auouch the ſame. Nothing, ſaieth he, doth ſo much hurt men, as euill companie: according as a más cõpanie is, ſuch is he. A lambe and a woolfe cannot liue well together in one houſe: a chaſte man flieth the companie of him that is luxurious: I thinke it a thing more then impoſſible, that a man can continue for any long time good, that vſeth the company and conuerſation of ſuch as are lewd.

Not without iuſt cauſe therefore
Pſal.17. doth the Pſalmiſt crie out: *With the holy thou ſhalt be holy and With the innocent man thou ſhalt be innocent: and With the elect thou ſhalt be elect; and With the peruerſe thou ſhalt be peruerted.* But as bad companie or conuerſation is verie hurtfull:

ſo good is exceeding profitable. Nothing can be compared to this treaſure. He that findeth companie that is good and vertuous, findeth life, and floweth with riches: and to ſay the truth, a man ſeldome becõmeth good or bad, but by meanes of thoſe, with whome he doth conuerſe: for the heart of a young man is like vnto a table, whereon nothing is painted or written: whatſoeuer therefore he receiueth frõ companie: that he keepeth (be it good or bad) vntill his dying day. Thus S. Hierome. Wherefore we ought to eſtrange our ſelues from the wicked world, by reaſon of the trouble of ſo bad a neighbour: for no neighbour can be ſo hurtfull, as the neighbourhood of ſinners, of whome the world is full.

Secondly, wiſe men are wont to depart from thoſe places, where they feare to be deliuered into the hands of their enemies: which kind of treacherie is committed in the world daily: for which cauſe it may well be thought to be like vnto the traytor Iudas, betraying his Lord and maiſter with a

Mat.26. kiſſe. *Whomeſoeuer* (ſaieth he) *I ſhall kiſſe, that is he, hold him.* Which wordes the world vſeth to the diuells: for whome the world kiſſeth in this preſent life, that is, exalteth to honoures and dignities, it deliuereth to his enemies, to wit, the diuells. Wherevpon S. Hierome ſaieth: It is a ſigne of manifeſt damnation, when a man obtaineth in the world whatſoeuer his heart deſireth, and is beloued of the world: he erreth in the way, who by riches and delightes haſteneth to goe to his countrie. Thus S. Hierome.

Thirdly wiſe men take heede of that place, where they feare any danger: howbeit the world is a place moſt dangerous, and full of ieo pardie, and therefore in the holy ſcripture it is called a ſea. This made king Dauid to ſay

Pſa.103. *This great ſea, and verie large.* The dange of this ſea (ſaieth S. Bernard) is apparantly ſeene by the ſmall number o thoſe that paſſe ouer, and the multitudes that are drowned therein. It like the Marſilian ſea, where ſcarc one of fower paſſeth ſecurely. In th ſea of this world, of fower ſoules ſcarc

on

one is ſaued. It is like the general deluge, where thoſe that did eſcape, where verie few in reſpect of thoſe that did perish. Finally it is like the fierie fournace of Babylon, made hoat by Nabuchodonoſor, to wit the infernal Lucifer.

Wherefore euerie man ought to feare the ſame verie much, for that with the winde of one onely worde he is enflamed with the fire of anger: with the glance of a faire woman he is enflamed with the fire of vnchaſt pleaſure: with the ſight of any thig that is good, he burneth with the flame of vnlawfull deſire.

Fourthly we ſee by experience, that a wiſe man is warie, not to put himſelfe into the companie of his mortal enemie. The diuel (being the prince of this world) is our deadly enemie, and ſeeketh our vtter ruine and calamitie, from whome we flie, when we forſake the world and all things tranſitorie. Of whome the wiſe man biddeth vs beware, when he ſaieth: *Be farre from the man, that hath power to kill, and thou ſhalt not ſuſpect the feare of death.* This Eccli. 9

man is the diuel, who is called a man, for that he was vanquished by a man. Our Sauiour ſpeaking of him, giueth
Mat.13. him this epitheton : *The enemie man* (ſaieth he) *hath done this*; to wit, ouerſowen cockle among the wheate.

Wherefore we muſt note, that there is no other meanes perfectly to ſubdue the world, but to depart from it. Wherevpon we read in the liues of the Fathers, that S. Arſenius remaining as yet in the Emperours pallace, deſired God, ſaying: Shew me, I beſeech thee ô Lord, the way of ſaluation: And there came a voyce, ſaying vnto him ARSENIVS FLIE MEN, AND THOV SHALT BE SAVED : wherevpon he forthwith departed from the court, and became a Monke. At an other time he likewiſe prayed to God, ſaying : Direct me ô Lord, in the way of ſaluation. And a voyce ſaid vnto him the ſecond time ARSENIVS, FLIE, KEEPE SILENCE AND BE QVIET : FOR THESE ARE THE ROOTES OF NOT SINNING For by flight we ouercome the concupiſcence of the flesh, by ſilence the pride of life, by quietnes, the concupiſcēce of the eies

or the desire of riches.

Also Isidorus exhorting vs to the cõtempt of the world, saieth: If thou desire to be quiet, couet nothing of the world: cast from thee whatsoeuer may hinder thy good purposes: be dead to the world, and the world to thee: make no more account of the glorie of the world, then if thou were alreadie dead, despise that whiles thou liuest, which after death thou canst not possesse.

S. Hierome writing of this present life, exclaimeth in this manner against the vanitie and breuitie thereof. O worldly life, not a life, but death; a deceitfull life, loaden with sorrowes: a life that is weake, counterfait, and passing away like a shdow: now thou dost flourish and blossome, and forthwith thou dost fade away to nothing: being a life depriuing vs of life, fraile, momẽtanie, and fleeting. Who the more thou dost encrease, the more thou dost decrease: the more thou goest foreward, the more thou draweſt towards an ẽd. O life full of snares; how many men in the world dost thou intangle? how many for thy sake do alreadie feele the intole-

tolerable torments of hell? How hap
pie is he, that perceiueth thy falshood
and vncertainety? How much more
happie, that careth not for thy faire
wordes ād flatterie? But how moſt hap-
pie, that is well ridde of thee?

S. Auguſtine ſeeking to expreſſe how
the world, flesh, and diuell vnite their
forces in one, that they may preuaile
againſt man, writeth thus of them.
The world (ſaieth he) crieth, I will fade:
the flesh crieth, I will kill: the diuel
crieth, I will beguile: contrarily Chriſt
ſayeth, I will feede: and yet my proud
mind will rather follow them that
fade, then him that doth feede.

O deare Chriſtian brother, if theſe
things which thou haſt now read, do
not moue thee to the contempt of the
world, liſten yet to a more terrible
ſpeach of that bleſſed Father S. Ber-
nard. Woe be to thoſe (ſaieth he) for
whome is prepared the anguish of
gnawing of wormes, the ſcortching
heate of fierie flames, continual thirſt,
weeping, and gnashing of teeth, the
diſmall countenances of diuells. There
death is deſired, but not grāted: where
there

there is no order, but euerlasting horrour inhabiteth. How great griefe thinkest thou will there be then, how great sorrow, and lamentation, when the wicked shall be separated from the companie of the righteous, and be deliuered into the hands or power of the diuells, and shall goe with them into eternal torments: being neuer to be partakers of that vnspeakeable felicitie, but to be tormented in hell during all eternitie: where neither he that tormēteth, is at any time wearie; nor they that are tormented do at any time die: but they shall so die, that they may alwayes liue, and shall so liue, that they may alwayes die.

Wherefore Isidorus saieth full well: If thou hadst the wisdome of Salomon, the strength of Sampson, the long life of Enoch: if thou hadst the power of Ptolomeus, the riches of Crœsus: what would all this profit thee, if thy flesh were giuen to the wormes, thy soule to the diuells, to be tormented with the rich glutton world without end?

Moreouer the shortnes of thy life, and vncertainty of thy death, ought to admo-

admonish thee to deſpiſe this world
and all things therein contained. Whe
revpon S. Gregorie ſayeth: the minde
of reprobatemen, for that they think
that they shall remaine long in thi
life, do doe many things amiſſe: bu
good men, for that they conſider th
shortnes of their life, do shunne pride
and the ſinnes of vncleannes.

Of the breuitie of this preſent life S
Iames in the fourth chapter of his ca
nonical Epiſtle writeth thus: *What*
Iam. 4. *your life? It is a vapour appearing for*
little, and afterward it shall vanish away
S. Auguſtine in effect ſaieth the ſam
thereof. The life of man, ſaieth he
from his infancie to his dying day,
but short, and ſoone paſſeth away.
Adam had liued vntill this verie pre
ſent, and now were to giue vp th
ghoſt, what good would his long lif
doe him? And the ſame holy father i
an other place ſaieth: Whatſoeue
liueth for a time, doth shew by th
short ſpace that it liueth, that this pr
ſent life is nothing els, but a courſe o
voyage to death: in which no man
permitted to ſtand ſtill neuer ſo little

or to goe ſlowlie: but all are vrged foreward with like motion to make euerie day their dayes iourney towards the death of the bodie. Seneca a heathen Philoſopher knew this full well, which cauſed him to ſay: We die euerie day: becauſe part of our life is daily taken away.

Behold deare Chriſtiam brother, if thou conſider thy ſelfe well, and ponder what I haue alreadie ſaid, and diligently marke with the eares of thy heart, what heereafter ſhall be mentioned: thou wilt plainely perceiue, that thou oughteſt rather to ſay, I trayle towardes death: then to beleeue, that thou haſt any long time to remaine heere vpon earth. Howbeit thou thinkeſt that thou ſhalt liue yet many yeares, and poſſeſſe thy worldly goods, ioyes, and pleaſures. But I feare thou wilt not find it ſo: For *man* (as the Pſa. 143
Pſalmiſt ſaieth) *is made like vnto vanitie: his dayes paſſe as a ſhadow.*

CHAPTER V.

Of deſpiſing all tranſitorie riches, dignities, and honourable offices.

Baruc. 3 *VVHere are the Princes of the Gentiles, and they that rule ouer the beaſts, that are vpon the earth? that play With the birds of the heauen, that treaſure vp ſiluer, and gold, Wherein men haue confidence, and is there no end of their getting Which faſhion ſiluer, and are carefull neither is there intention of their Worke They are deſtroyed, and are gone downe to hell, and others are riſen vp in their place.*

Thus wrote the Prophet Baruch beholding the tranſitorie riches, dignities, and vanities of this world. Proſpe in his ſentences proſecuteth the ſame argumẽt in this wiſe. Where are thoſe to whome the chiefeſt citizens did ſu with cap and knee for promotion an honours? where are thoſe excellen Oratours? where are thoſe famou

con

contriuers of ſumptuous feaſts and bā-
quets? Where are the braue breeders of
great horſes? where are the Capi-
taines of armies? where are the Peeres
and Princes? Are they not all duſt? are
not all aſhes? Is not the hyſtorie of
their life contained in a few verſes?
Looke vpō the graues and ſepulchers,
and tell me, who was the ſeruant, who
was the maiſter, who was rich? Diſ-
terne, if thou canſt, the prince from
the peaſant, the ſtrōg from the weake,
the faire from the deformed. Thus
Proſper in the place before mentio-
ned.

Howbeit we muſt note, that humane
glorie, from what thing ſoeuer it
doth proceed, is to be auoided. Firſt, for
that it is moſt moſt vile according to
its eſſence. Secondly, for that it is moſt
fickle and fraile in cōtinuance. Third-
ly for that it is moſt falſe in its promiſe
and performāce. Fourthly for that it
is moſt perfidious in its recompence.
Firſt therefore I ſay that worldly glorie
is to be auoided and contemned by vs,
for that of its owne nature it is verie
baſe. Old Mathathias in the firſt booke

of the Machabees affirmeth the same.

2. Mac. 1. Be *not affraid* (saieth he) *of the Wordes of a sinnefull man: because is glorie is dung and Worme: to day he is extolled, and to morrow he shall not be found: because he is turned into his earth, and his cogitation is perished.* What of all other things is more base then dung? What among all liuing creatures is more base thē a worme? Is therefore the vaine glorie of man is not better then dung or a worme: men haue iust reason rather to flie, then affect the same.

The glorie of the world is like vnto rotten wood, which albeit it shine, and make a faire shew in the night season, yet it cannot be denied (as both philosophie teacheth, and experience proueth) but that it is rotten. So man during the obscure night of this life ietteth vp and downe, and in the eies of simple men seemeth to shine like a second sunne: but this darknes being departed, and death arriued, then it

1. Cor. 4 appeareth what he is indeed: *When our Lord* (I say) *shall come to iudgement, and lighten the hidden things of darknes, and manifest the counsells of mens hearts:* then

thos

thoſe that ſeeme ſo glorious now in the eie of the world, will appeare to be much more vile and contemptible, thē any rotten woode, and conſequently not to be regarded or reſpected.

Such worldly gallants likewiſe are like vnto battes or reremiſe, who flie and flutter vp and downe in the dark, as if they were braue birdes indeed: but aſſoone as the day light approacheth, they hide themſelues in holes, and appeare to be moſt ougly and deformed creatures; O if thoſe men would conſider theſe things, who glorie in their tranſitorie riches, and are puffed vp with pride, and contemne others by reflecting vpon their nobilitie, power, and dignitie, and the short felicitie of their ſtinking flesh, which albeit it be pampered neuer ſo much, muſt within a while returne into duſt and ashes: if (I ſay) thy would ſeriouſly conſider theſe things in their mind, ād withall how much more vile, loathſome, and deformed they are like to appeare (if they repent not) at the day of iudgement, I doubt not, but they would heartily deteſt the temporal glorie

glorie of this world: knowing this for certaine, that it is impoſſible (as S. Hierome doth affirme) that any man appeare glorious both heere on earth, and heereafter in heauen.

Secondly we ought to flie and auoid the glorie of the world, for that it is moſt fickle and fraile, and in no ſort ſtable: for it is defectiue like a vapour, or any other ſmokie ſubſtance, which the more it is eleuated on high, the more it is attenuated, vntill it wholy vanish away: A flower, albeit it smell neuer ſo sweet, and appeare neuer ſo faire for a time: yet it withereth, and all the glorie thereof perisheth with a little heate of the ſunne: like vnto this, is the glorie of mortal men. For ſo hath the Prophet Iſay affirmed: *All flesh*, ſaieth he, *is graſſe, and all the glorie thereof as the flowr of the field: the graſſe withereth, and the flower falleth: and the beautie of the shape thereof perisheth: So the rich man* (ſaieth S. Iames) *shall alſo wither in his wayes.*

Iſay. 40

Ia. 1.

The louers therefore of temporal glorie and dignities are like to the graſſe growing on the toppes of houſes,

Pſa. 128

Which

which is Withered before it be plucked vp. Wherevpon Ecclesiasticus saieth. *All power is of short life.* In so much that he which raigneth to day as a King or Emperour, shall perchance to morrow be carried to his sepulcher. For where is now the glorie of King Assuerus, who raigned frõ India vnto Æthiopia ouer an hundred twentie seuẽ prouinces? Where is now the glorie of Alexãder the great, that made so many battells, and obtained the munition of all, and slew the kings of the earth, and passed through out euen to the ends of the world: and tooke the spoyles of the multitude of the Gentiles: ãd the earth was silent in his sight? What is now become of all his greatnes and glorie? Where are now so many thousands of potentates and princes, that whilome liued in this world in exceeding great honour and dignitie? Are they not all sodainely passed away as pilgrimes or guests, that remaine in a place but one day onely: Verily it is so indeed: for not one of them hath remained: Because their *dayes haue failed in vanitie, and their*

Eccl. 10

Either 1.

1. Mac. 1.

Psal. 77.

yeares

yeares in haſt. Heerevpon a certaine old poet ſaid verie well.

God hath decreed that all liue ſubiect
vnto death,
And do ſurrender vp to him their vital
breath.
Death With his fatal ſithe all liuing things
cutts downe:
He'es partial vnto none: ſpares neither
King nor cloWne.

Thirdly we ought to flie and auoid the glorie of this world, for that it is moſt falſe, and keepeth promiſe with none. For what Emperour, or princely potentate hath it not deceiued? Becauſe it promiſeth a long and honourable life to its followers, together with much power and peace, whereas it is vnable to adde ſo much as one moment of time to the length of their liues. Who was euer like to Alexander the great in temporal glorie? who neuer loſt any battell, but contrariwiſe with a few ſouldiers oftimes ouerthrew whole armies. He neuer beſieged any citie, which he did not winne; nor inuaded any countrie, which he brought not into ſubiection: and yet notwithſtanding

ſtanding when he thought that all the world had beene his owne, and that no man from thence foreward would haue reſiſted him; then he was poyſoned, and died on a ſodaine.

Why thē are men ſo madde a ſto hunt after the glorie of the world, which can ſtand them in no ſteede at the hower of their death, when ordinarily they are in greateſt neede? Whereupon Petrus Bleſenſis in a certaine epiſtle writeth thus: The glorie of the world being falſe and deceitfull, deceiueth thoſe that loue the ſame: for whatſoeuer it pretendeth for the preſent, or promiſeth for the time to come, all ſhall come to nothing, as water running downe. Pſal. 57.

Fourthly the glorie of the world is worthily to be contemned and auoided by vs, for that it is moſt perfidious in its recompence: becauſe it doth not guide a man to glorie and celeſtial happines, but to ſhame and perpetual tormēts. Wherevpon almighty God ſaith by the mouth of the Prophet Oſee: *Their glorie I will change into ignominie.* Yea he will change their power Oſee. 4.

into weakenes, their wiſdome int
foolishnes, and all their pleaſure an
mirth into exceſſiue ſorrow and an
guish. For according to the meaſure o
their ſinne, ſuch shall be the meaſur
of their paine.

S. Hierome ſpeaking vnto the loue
of temporal glorie, thundreth out th
terrible Væ againſt them: Woe be
you (ſaieth he) who haſten towards th
kingdome of heauen in the way of r
Mat. 19 ches: ſeing *it is eaſier for a camel to pa*
Marc. *through the eie of a needle, then for a ri*
10. *man to enter into the kingdome of heaue*
Luc. 18. Theſe are not my wordes, but the wo
des of Chriſt. If theſe wordes may
reuoked, Chriſt is not God: for
Mat. 24. ſaieth in an other place: Heauen an
earth shall paſſe, but my wordes sha
not paſſe.

Howle ô you wretched worldlin
proud, and puffed vp with the wind
vnconſtãt fortune: who deſpiſe othe
and tread them vnder foote (for th
forſooth they are not gentlem
borne) being blinded with worl
vanities, and the ſmoke of falſe h
nours, dignities and promotion: wh

notwithſtanding the webbe of your
hort life will peraduenture be cut off
y death this verie night, as the webbe
s wont to be cut off by the weauer, and
ou throwne downe in to hell, there to
e moſt cruelly tormented for euer:
ontinually dying, yet alwayes liuing:
iuing I ſay in euerlaſting torments,
hich ſhall torment you more then
ther men: for ſithence in your life
ou liue not in labour like other men:
e not onely refuſe to labour for the
aining of heauen, but alſo hinder
thers that would labour and vſe vio-
nce for the obtaining of the ſame;
r this reaſon you ſhalbe ſcourged Pſal. 72.
ith the diuells, and not with men:
r the more you abound in this world
glorie, riches, and pleaſure, the more
ine (aſſure your ſelues) will be infli-
ed vpon you heereafter.

But what neede I vſe ſo many wor-
s, ſince we want not examples?
riſt comming into the world choſe
elue Apoſtles, whereof one onely
wit. S. Bartholomew) was by birth
entle man: and one onely (to wit S.
tthew, and this before he was ele-

&ted to be an Apoſtle) was a follower and friend of worldly riches and promotion: all the reſt were poore fishermen. Now ſithence it is ſo, and Chriſt is the truth it ſelfe, and whatſoeuer he ſaieth cannot be falſe: it followeth that there are verie few gentlemen fit for heauen: for that inordinately louing themſelues, ād worldly riches, honoures, and pleaſures, they walke the direct way that leadeth downe to hell, and will infallibly find themſelues there eare they are aware, vnleſſe they repent, and begin to do well.

But perchance one that is blinde with ignorance, will wonder at this and aske me, how this can be? To whome I replie: Do we not firmely beleeue, that a man for one mortall ſinne (if he die vnrepentant) shall be damned? If this be ſo (he will ſay) then doubtleſſe ſcarce one of tenne thouſand will be ſaued, eſpecially of rich men, and ſuch as liue amidſt the pleaſures and contentments of the world. For what els commonly (eſpecially in theſe our dayes) is a gentle mā, but as wel

were a bladder blowne full of the wind of vaine glorie and earthly reputation, or as it were a veſſell replenished with the ſtinking dreggs of all ſortes of ſinnes? For where shall you finde luxurie, couetouſnes, and pride ſo frequent as amongſt the rich, noble, and mightie men of the world?

Moreouer are they not theeues and robbers, who violently defraud poore men of their hire? Who oppreſſe and kill thoſe, whome they ought to releeue and nourish with the goods which God hath giuen them for the maintenance of the poore? They ſuperabound in apparell and coſtly fare, and care not if the poore in the interi ſtarue through cold and hunger. They erect great pallaces and ſtately houſes, that they may be admired by mortal eies, ſuffering the poore to lie crying in the ſtreetes, oppreſſed with many maladies and miſeries. They often make feaſtes for ſuch as are rich, and ſtuffe their panches full of delicate fare, permitting their poore brethren to ſtarue for hunger. Neither do they ſtay heere, but proceede fur ther, paſſing from one ini-

quitie to an other. For after gluttonie followeth leacherie. Iam ashamed to say any more. And indeede Iam vnable to recount the least part of the enormious crimes which thy commit. The tonges of all mortall men would first faile, before they would be able to expresse them all. In so much that by their carriage they seeme neither to acknowledge, that there is a God, that seeth all their actions; or that after death they shall render an accompt of their doings.

Howbeit that man easily falleth into sinne, that considereth not the mortalitie of his being, and that God is to be his iudge at the day of doome. Verily he is ignorant and foolish, that is vnmindfull of these things, and doth not despise these worldly allurements, and diuellish enticements. And to say the truth, if they did acknowledge God to be their iudge, and would giue credit to those that know these things to be so, better then themselues, I thinke they would not sinne with so little remorse of conscience.

Moreouer when these wretched world-

worldlings goe to the Church, is it (thinke you) deuoutly to heare maſſe, or to frequent the ſacraments? Surely no: but rather to contemplate the faire faces of the prettie wenches, that are preſet. Theſe are the bookes, in which they read, this is the knowledge, which they haue of God. The thoughts and meditations of their minds are likewiſe buſied about diuerſe voyages which they pretend both by ſea and land, and how they may encreaſe their riches, and aduance their owne, and their childrens fortune.

In their apparell they are exceeding coſtly and curious: addicted to playing, tilting, dancing, courting, and drinking, and ſuch like vices: they alternatim make great banquets one for another: intermingling wine ād weomen together: that ſo (if it were poſſible) they might glut themſelues with pleaſure, and ſatiat their vnſatiable deſire. But alas (ô you wicked and wretched worldlings) what do you meane? Do you not know that by ſo doing, you deſtroy both bodie and ſoule before the time? For whence enſue

enſue ſo many ſickneſſes and vntimely deathes to ſo many men, but from ouermuch eating and drinking, and immoderate vſe of woemen? You thinke that you do deceiue God: but certainely you deceiue your ſelues. You fatté your bodies, but forget your ſoules and by ſo doing, deſtroy them both before the time.

But ſithence it is impoſſible to perſuade you to doe otherwiſe; reioyce and make merrie during this ſhort ſpace of time that remaineth, as much as you will, that afterwards you may lamét for euer with the diuells in hell. If you like this courſe, looſe no time get you as many ſuites of apparell as you can, leaſt you be contemned as if you were clownes, and not gentlemen: ſuffer no man to ſurpaſſe you, or put you downe, and ſo you ſhall be ſure to be replenished in hell with shame and confuſion. What will then become of your banquets, and dilicate dishes? What will then become of your pretious wines, mixt with aromatick ſpices? What will then become of your daintie fare and drunkenes? For after deat

eath all theſe things will ceaſe: af-
er death I ſay there will be no more
uaffing, but you ſhall wish, being
n hell, with that rich glutton (*Who* Luc.16.
as cloathed With purple and ſilke,
d fared delitiously euerie day) for a drop
f cold water to coole your tongue,
nd ſhall not obtaine the ſame. Sow in
orruption, and you ſhall reape corru- Galat.6.
tion at the day of dome: when Chriſt
e eternal king ſhall ſay vnto you
gether with the reſt of the repro-
ate ſtanding at his left hand: *Get you* Mat.25.
ay from me you accurſed into fire euer-
ſting, Which Was prepared for the diuell,
d his angells.

Woe be to thee ô hard hearted ſin-
er, if thou repent not before that ter-
ble and dreadfull day: in which thou
uſt render an accompt, not onely of
y laſciuiouſnes, exceſſe in apparell,
runkennes, gluttonie, and the time Mat.12.
hich thou haſt loſt or ſpent in vaine,
t alſo of euerie idle worde, which
ou haſt ſpoken. Why ô wretch doſt
ou not amend, why doſt thou delay
om day to day to turne to our Lord?
hy doſt thou not preſently repent,

and be ſorrowfull for thy ſinnes ? Be
hold death maketh haſte, and com
meth running after thee day an
night, hoping to take thee vnawares
and ſo to trip vp thy heeles. The diue
likewiſe maketh haſte, to the end. tha
aſſoone as death hath ſurprized thee
he may ſeize vpon thee, and hale the
downe headlong with him into etet
nal torments and miſerie. Thy riche
(of whome thou doſt now ſo muc
vaunt and glorie) will then forſak
thee in thy greateſt neceſſitie. Finall
the wormes expect thy bodie, whic
now thou doſt nowrish ſo carefull
to the end they may gnaw and deuou
it, and ſo let it lie rotten vntill the da
of iudgement : at which time bein
revnited to the ſoule, it may togithe
with the ſame receiue infinit tormen
in hell.

Why doſt thou wander to and fr
amidſt the craggie path-wayes of th
vanities of this world, ſeaking conte
in riches, honoures, and dignitie
where it is not to be found ? Hee
thou wilt find no true pleaſure, for th
there is none heere. But if thou deſi
tru

true comfort and consolation, hasten towardes the happines of that heauenly Hierusalem: there certainely are the true ioyes, *Which neither eie hath seene, nor eare hath heard, neither haue they ascended into the heart of man.* Forsake therefore (I beseech thee) these things that are temporal, and subiect to corruption; that thou maiest attaine to those that are eternal and euerlasting. 1. Cor. 2

But alas what shall I say to those men, who neither for the loue of God, nor for feare of his indignation, nor for dread of death, nor for terrour of torments, nor for horrour of hell and eternal damnation, abstaine from sinne? but are sorrowfull that they cannot liue heere for euer: that so (if it were possible) they might satiate their vnsatiable desire with wicked worldly pleasure? Woe be to you that laugh heere, for you shall lament heereafter. Woe be to you, that wish for these temporal ioyes and contentments: because they shall be taken from you, euen against your wills; and in lieu of them you shall haue hellish torments.

Behold you haue yet a little time left:

during this, accomplish the measure of your miſeries or malice, to the end, that Gods whole wrath may rush vpon you at the day of reuenge. Enioy (during this short time) your ſport and recreation: giue your ſelue aſmuch as you will, to quaffing, quarrelling, dauncing, and courting: Your time is but short, and therefore be no idle: during thoſe few dayes or yeare of your life, which are yet behind, b merrie and louial; for that after deat (vnleſſe you amẽd in the meane while you muſt reſolue to lament for eue with the diuells in hell. Heape riche together for your children, enlarg your territories, rack your tenant amplifie your power, augment yo nobilitie and fame; that your childre (when yon are dead and gone) may r tifie the euill deedes which you ha done in your life time, to the end y may endure the greater torments wi them in the priſon of euerlaſting pe dition.

But ſome man will anſwere, ſayin God is mercifull, and full of compa ſion: who receiueth and forgiue

eu

euerie ſinner, that returneth vnto him.

All this I graunt to be true, and that God is more mercifull, then man's heart can imagin, and pardoneth euerie one, that at time fitting returneth vnto him. Is he not moſt merciful (think you) and full of patience, who endureth ſo many iuiuries at the hands of ſinners, and giueth thē time and ſpace to repent and doe penance? But yet know this, that as he is moſt mild in ſuffering, ſo he is moſt ſeuere in puniſhing.

Some man will obiect againe. That he that in his whole life did neuer any good action, if he repent at the hower of death, and doe penance for his offences, ſhall obtaine pardon and forgiuenes. O how vaine is this imagination, how foolish is this cogitation. Certainely I thinke that of a hundred thouſand that put off their conuerſion vntill their laſt end, ſcarce one of them is ſaued. For he that hath beene borne and trayned vp in ſinne from his verie childehoode, how cā ſuch a one know how to demaund pardon and gtace of God?

God? who hath neither liued accor-
ding to God, nor knowne him: nor
could euer endure to heare of him:
who acknowledgeth not his ſinne, nor
euer knew what penance did meane,
vnleſſe perchance in a dreame: being
likewiſe as yet wholy entangled with
the buſineſſes and affaires of the world
whome the care of his childrē (whome
he muſt forſake) oppreſſeth; whome
infirmitie of bodie diſquiteth: whome
the griefe of his riches and tempo-
ral goods tormèteth; for that he ſeeth
that he cannot now enioy them any
longer. How ſmall (may we imagin)
is ſuch a mans repentance, who, if he
were not ſick, or hoped not for reco-
uerie, would not aske forgiueneſs?

Wherefore for a concluſion I auouch
that he, that feareth not to offend God
whiles he is young and in health, will
hardly obtaine mercie of God at the
hower of his death. For who can ima-
gin that repentāce to bè good ād ſyn-
cere; which a man maketh, for that he
perceiueth, that he can liue no longer?
Who if he ſhould recouer, would liue
much worſe thē before. I haue known
ſom

ſome (ſaieth S. Hierome,) who hauing beene dangerouſly ſick, and in their ſicknes hauing done penance; haue afterwards growne well in bodie, but in ſoule farre worſe. This is mine opiniõ, this I hold to be true, and by often experience haue found it to be ſo, that his end is ſeldome or neuer good, whoſe life hath beene alwayes lewd: who hath not feared to offend, but hath cõtinually liued amidſt the pleaſures or commodities of the world. Thus. S. Hierome.

Wherefore deare Chriſtian brother, if thou be wiſe, if thou haue eies to ſee the danger of worldlings, deſpiſe and forſake all theſe things; to wit, the falſe glorie of the world, and tranſitorie riches, for his ſake that is aboue all things. For *What doth it profit a man, if he gaine the World, and ſuſtaine the damage of his ſoule?* Know that thou art a man, and that worldly glorie is a hinderance of grace: yea (which is worſe) the deadly enemie of eternal happines: for what man do we read, to haue euer paſſed from worldly delightes to perpetual pleaſures? Mat. 16. Marc. 8. Luc. 9.

O how deceitfull and vaine is the glorie that men ſeeke and receiue one from an other, and the glorie which is of God onely, they ſeeke not! That man, which deſireth to be preferred before others, is he not a fit companion for him, that ſaid: *I Will aſcend into hea-*
Iſai. 14 *uen, aboue the ſtarres of God I Will exalt my throne, I Will ſit in the mount of the teſtament, in the ſides of the north. I Will aſcend aboue the height of the cloudes, I Will be like to the higheſt?* Howbeit let him feare, leaſt mounting vp with Lucifer into a chaire of eſtate, he tumble not downe headlong, and breake his owne necke.

O how happie and bleſſed is he, who placeth his whole affection in the deſire of eternitie: who is neither extolled with proſperitie, nor deiected with aduerſitie: and ſo hauing nothing in the world, which he affecteth, there is nothing in the world, which he feareth. And in verie deede the glorie of this world is nothing els, but as it were a puff of winde, paſſing by our eares. How wonderfully art thou blinde then (deare Chriſtian brother) and how

ſenſeles doſt thou shew thy ſelfe to be, if thou ſeeke after worldly glorie. For as S. Anſelme doth affirme: Thou canſt not be in honour without labour and paine, nor in prelacie or office without affliction, nor in dignitie without vanitie of minde. Wherefore if thou wouldeſt prudently conſider the danger whi ch thou doſt incurre by coueting the honours, riches, and dignities of the world, thou wouldeſt doubtleſſe abſtaine from them, as the hurts and hinderances of thy chiefeſt good.

CHAPTER VI.

Of the continual feare and expectation, which we ought to haue of death.

REmember (ſaieth the wiſe man) *that death ſlacketh not.* Many are the benefits which ariſe vnto vs by the frequent meditation and remembrance of death, which is declared in diuerſe places of holy ſcripture. One place Eccli. 14

shall ſerue for all, taken out of Eccle
Eccli.7. ſiaſticus: *Remember*, ſaieth he, *thy lat*
ends, and thou wilt not ſinne for eue
By our later ends he meaneth deat
iudgement, hell, and heauen. This ca
ſed S. Bernard to ſay: Man's chie
Philoſophie, is to meditate of dea
continually: this meditation, whithe
ſoeuer he goeth, let him carrie wi
him in his memorie, and he will n
ſinne eternally. S. Auguſtine l. kew
ſaieth: Nothing doth ſo much reca
man from ſinne, as the frequent me
tation of death. For it is this, that m
keth a man to humble himſelfe,
contemne all things; and to doe,
willingly accept of penance. And
Hierome: He eaſily contemneth
that continually conſidereth himſ
to be mortal.

Firſt he contemneth the concu
cence of the eies, when he conſider
that he muſt ſo ſodainely forſake
things: ſecondly the concupiſcenc
the flesh, when he calleth to rem
brance, that his bodie shall shortl
meate for wormes: thirdly the p
of life, when he entreth into conſid

on, that he that will now be exalted
boue other men, shall within a while
e laid vnder ground, and be troden
pon by the feete of euerie one.

O that the kings and mightie Princes
f the world would consider, after
hat manner they are to be carried
om their stately pallaces to a strict
nd narow sepulcher: from their pal-
ces so delightfull and cleare, to their
epulcher so dreadfull and obscure:
ō heir pallaces painted with flowers,
adorned with images, to their sepul-
hers full of ill sauoures and stenches:
om their pallaces so full of plentie, to
eir supulchers so poore and emptie:
nally from their pallaces replenished
ith children and seruants, to their
epulchers depriued of all these
hings.

O where is their former pompe?
here is their glorie past? where are
ow the troupes of their attendants?
here are now their gay and glittering
arments? and all their other orna-
ents? Loe he that a little before liued
n his pallace, passing his time in de-
ghts and pleasure, is now eaten by

wormes, lying in his ſepulcher. Alas deare brethren, (ſaieth Pope Innocentius) conſider, how he that a little before ſate in his houſe rich and renowned, lieth now poore in his tõbe: how he that walked in his court glorious and reſpected, lieth now in his graue, deformed and contemned: how he that was fed with the rareſt fare in his priuie chamber, is now conſumed with wormes in his ſepulcher.

Of the profitable remembrance of death S. Peter Damian, a Monke of the holy Order of S. Bennet, and Cardinal of Oſtia, writing to a certain Counteſſe, ſayeth thus: It is good, often to call to remembrance, how the time being now come, in which the ſinnefull ſoule beginneth to be ſeparated from the bandes of the flesh, with how grieuous feare shee is terrified with how great anguish of an afflicted conſcience shee is tormented. Shee remembreth the things forbiddē, which shee hath committed: shee beholdeth the commandements of God, which through negligence and cõtempt she hath omitted. Shee grieueth, that

tim

time, which shee had to doe penance, hath beene so vainely employed: shee groneth, that the immutable moment of seuere reueng is so neere at hand, not possibly to be auoided. Shee would faine stay; shee is forced to depart. Shee would faine recouer what shee hath lost, and cannot be heard. Shee looketh backward vpon the course of her whole life past, and esteemeth it to be but as it were one onely pace: shee looketh forward, and seeth infinite worlds of time, which shall neuer haue end. Shee lamenteth therefore, for hauing lost the ioyes of all eternitie, which shee might haue gained so quickly. Shee weepeth likewise, that for so short pleasure of the alluring flesh, shee is bereaued of the vnspeakeable sweetnes of euerlasting happines. Shee blusheth to see, that for that substance sake, which is to be meate for wormes, shee hath neglected that, which should haue beene placed among the quires of Angells.

At length shee lifteth vp the eies of her minde, and considering the glorie of the inmortal riches of heauen, shee

is ashamed, that for the loue of the beggerie of his preſent life, shee hath loſt that glorie. Againe when shee looketh downeward vpon the vale of this world, as vpon a miſt, and contrariwiſe ſeeing aboue her the brightnes of that eternal light, shee plainely perceiueth, that that which shee loued, was but darknes and night.

O if shee could obtaine the fauour to haue ſome little time allotted to doe penance and ſatisfaction, how auſtere would shee be in her life and conuerſation? How many and how great matters would shee promiſe to performe? How ſtrictly would shee binde her ſelfe to pietie and deuotion?

In the meane ſeaſon, whiles the eie-ſight faileth; whiles the heart panteth, whiles the throat (the voyce being loſt) doth draw breath with difficultie, whiles the teeth by little and little grow black, and as it were ruſtie, whiles the contenance groweth pale, and all the members of the bodie become ſtiffe through colde; whiles theſe things (I ſay) and other ſuch like hap-

pe

pen, as certaine ſignes of death approaching, all her workes and wordes preſent themſelues before her, yea her verie thoughts are not wanting, and all theſe giue bitter teſtimonie againſt her, as againſt their author. All her ſinnes and iniquities are layed as it were in heapes before her eies, and theſe which shee is vnwilling to ſee, shee is forced to behold, whether shee will or no.

Moreouer on the one ſide of her, shee beholdeth a terrible troup of dreadfull diuells; on the other ſide a multitude of heauenly Angells. The ſoule, that lieth in the mideſt, quickly perceiueth, to which of theſe two cõpanies shee appertaineth. For if there be ſeene in her the ſignes and tokens of goodnes, shee is comforted by the comfortable ſpeeches of the Angells; and by the ſweetnes of their harmonious melodie, shee is allured to iſſue forth of the bodie. Contrariwiſe, if the darknes of her deſerts, and the deformitie of her filthines do adiudge her to the left hand, shee is forthwith ſtroken with intolerable feare, shee is trou-

troubled through the force of the ſodaine violence, that is vſed: shee is throwne downe headlong and aſſaulted, and (poore ſoule) is forcibly plucked out of the priſon of the flesh, that shee may be drawne to eternal torments with vnſpeakeable bitternes. This liuely deſcription maketh this holy Father Peter Damian of the doleſull eſtate of a ſinnefull ſoule at the hower of death.

The ſoule being thus ſeparated frō the bodie, looketh round about her hither and thither in hope of ſuccour, ād finding none, becometh exceeding ſorrowfull and ſad, if shee be to be dā ned; and breaketh forth into this lamentable exclamation: O thou accurſed ſoule! the ſoule rather of a mōſter, then of a man: the ſoule of a theefe, robber, adulterer, and excommunicated perſon: the ſoule of a fornicatour, vſurer, and of one forſworne: now thou ſeeſt (though too too late) the effects and fruits of ſinne.

Whiles the vnhappie ſoule looketh thus round about her ſpeaking to herſelfe is this or the like manner, shee eſpiet

ieth her garment, which in Baptiſme hee receiued white and free from all ot and bleamish, become now more lack then either crow or pitch. This olefull ſight cauſeth her to fetch a oſt deepe ſigh, and with bitter teares nd weeping, to make this lamenta- on. Alas, alas, who hath changed my rment? Was not my garment heere- fore whiter then any ſnow? But w (alas) I ſee it more filthy then tch, more black then any crow. Then diuel, that was wont to ſeduce her to ſinne, and whoſe peſtiferous per- aſions shee followed, whiles shee ed in the world, appeareth vnto her ying: My deare ſoule, wonder not: s I that haue prepared for thee this rment: but thou alone art not thus athed, but the greater part of the ole world. Then the ſoule asketh: o art thou? The diuel anſwereth: d I not euen now tell thee, that it is that haue prepared this garment for e; Moreouer, I haue shewed thee life and cõuerſation, and thou (like ood ſoule) hath beleeued me, obeyed me in all things: thou haſt

laboured with me, and put in executio
whatsoeuer I haue willed thee: an
therefore thou shalt dwell with me in
kingdome, which was prepared for m
not for thee: where there is mournin
without mirth, hunger without meat
where there is thirst without drink
darknes without light: where there
stēch without any thing that is swee
anguish without any comfort: whe
there is wayling without mitigatio
weeping without intermission: whe
there is crying without silence, ho
ling without sweetnes: where there
an vnquenchable fire without coolin
a boysterous winde without calm
where there is cold without any mea
heate without any end, and all man
of euill without any good. O my d
ling, arise, and come with me: beh
the angells of hell come to meete th
and will sing vnto thee a song of
row and sadnes, a canticle full of
ternes and anguish.

Thē the Angell of God, who by G
appointment had the charge of
shall likewise appeare vnto her, say
in this sort: Blessed are they,

liuing in the world, do take heede of his moſt filthy garment. O how vnhappie art thou, ô darling of the diuell, accurſed creature, who art ſo odious in the ſight of thy Creator. I haue beene with thee, and thou haſt not ſeene me: I haue taught thee, and thou wouldeſt not vnderſtand me: I haue duized thee, and thou wouldeſt not eare me: wherefore depart into the andes of the diuells: depart (I ſay) to that place of torments, vnto hich thou art worthily adiudged according to thy workes.

But now (alas) what mortal man is le to conceiue, much leſſe to exeſſe, in what deſpitefull manner the rious fiends do aſſault this vnhappie ule, and inſulting ouer her with ny ſcoffs and tants, do with their ie forkes and hellish inſtruments, e her downe headlong into euerng torments. In the way they vpid her of her ſinnes, ſaying vnto her coffing manner: O how braue haſt u beene heeretofore? how daintily thou beene fed? how gallantly railed? how ſtrong and valiant

haſt thou beene, and how fortunate
Tell vs: where is now thy good cheere
where is now thy braue attire? wh
doſt thou not cark and care to ſcrap
vp riches? why doſt thou not recrea
thy ſelfe with thy wife and children
and with thy friends and acquain
tance? Why doſt thou not ſpeake t
them?

Then the wretched ſoule shall begi
to curſe her bodie, ſaying: O temp
of the diuel: thy workes haue defile
me: ô accurſed carcaſſe, ô habitation
ſatan: ariſe quickly and come with m
that thou maieſt ſee the torment
which are prepared for me for thy ſak
in which I am to remaine vntill th
day of doome, and afterwards tho
shalt be with me for euer in the ſam
damnation. Accurſed be thy eie
which would not ſee the light of trut
and the way of God's iuſtice. Accurſ
be thine eares, which would not hea
the wordes of eternal happines. Accu
ſed be thy noſtrills, which would n
admit the ſweete ſauour of ſacred ve
tues. Accurſed be thy lipps and tongu
which haue not taſted the ſweete
ligh

lights of that eternal countrie, nor beene employed in the praiſe of God almightie. Accurſed be thy handes, for that by them workes of charitie haue not beene practiſed towards the poore and needie. Accurſed be thy verie heart and bowells, which haue belched vp ſuch wicked counſell. Accurſed be thy feete, which haue not frequented the churches of Chriſt. Accurſed be thy members, ô thou accurſed carion: for that they haue not deſired the ioyes of heauen. Accurſed be all thine actions, for that they haue iuſtly merited eternal torments.

Behold moſt (deare Chriſtian brother) the ſurpaſſing great danger and feare, which are like to befall thee at thy laſt hower: from which notwithſtanding thou maieſt eaſily free thy ſelfe, if now thou be alwayes fearefull, and ſuſpitious of death. Endeauour now to liue in that vertuous manner, that at the hower of thy departure, thou mayeſt rather reioyce, then feare. Learne now to die to the world, that then thou mayeſt begin to liue with Chriſt thy Lord. Learne now to contemne

temne all things transitorie, that then thou mayest be able to goe speedily with Christ to eternal glorie. Now chastise thy bodie by penance, that then thou mayest haue an assured confidence.

O how happie and prudent is that man, who endeauoureth to be such in his life, as he would wish to be found at the hower of his death. Wherefore I aduise thee, to doe now whatsoeuer lieth in thy power, for that thou knowest not the time of thy departure, nor what will happen vnto thee after that dreadfull hower. Do not relie vpon thy friends and acquaintance, because they will forget thee sooner then thou dost imagin. If thou be not carefull for thy selfe now whiles thou art liuing who will take care for thee when thou art dead and gone? It is better to prouide now in time, and to send something that is good before hand, then to relie vpon the assistance of other men. Whiles thou hast time gather together immortal riches by giuing almes: now procure the Saincts of God by thy deuout prayers to be thy friends

that ſo; for thy vertuous actions they may receiue thee into thoſe eternal tabernacles.

S. Gregorie giueth vs the ſame counſel, ſaying: We ought to haue a care, and daily to conſider with great weeping, what a ſtrict reckoning we muſt render vnto almightie God of all our actions, at the day of his comming. S. Bernard likewiſe maketh this ſoliloquie or ſecret ſpeech vnto his ſoule. What a feare (ſaieth he) will that be ô my ſoule: when thou alone (all thoſe things being forſaken, whoſe preſence and ſight are now ſo delightfull and pleaſing) ſhalt enter into that vnknowne region, and ſhalt ſee thoſe vgly horned monſters comming in troupes to meete thee, and readie to ruſh vpon thee? Who will occurre to helpe thee on the day of ſo great neceſſitie? Who will defend thee from thoſe roaring lions, readie to deuour thee? who will comfort thee? who will conduct thee?

Howbeit the holy Angells will come and meete the ſoules of the righteous, driuing away the diuells, that they hinder

hinder not their paſſage, and conduc-
ting them with ioy to eternal happi-
nes. As for the ſoules of the wicked S.
Bernard ſaieth in an other place, that
they are affrighted at their departure
out of the bodie, ashamed as they paſſe
in the way, and confounded at the
ſight of God's glorie. Wherevpon ex-
pounding that verſe of the 33. Pſalme,
Mors peccatorum peſsima. *The death of ſin-*
Pſal.33. *ners is verie ill*: He vſeth theſe wordes:
Their death is ill, in the loſſe of the
world, becauſe they cannot without
griefe be ſeparated from that which
they loued. It is worſe in the diſſolution
of the flesh, for that their ſoules are
pulled out of their bodie by the diuells.
It is verie ill, or worſt of all in the tor-
ments of hell, when both ſoule and bo-
die shall be adiudged together to per-
petual fire.

Wherefore conſider often, dear
brother, that death cannot be auoi-
ded: that the hower of death cannot be
knowne before hand: that the time
preordained of God cannot be chan-
ged: onely a good life cauſeth it to be
deſired, and willingly embraced. Ver-

y (saieth S. Bernard in the place be-
ore mentioned) the death of a iuſt
an is good in reſpect of reſt and trā-
uillitie: better in reſpect of noueltie:
eſt of all by reaſon of ſecuritie.

CHAPTER VII.

of the ioyes of heauen, and paines of hell.

NEither eie *hath ſeene, nor eare hath* 1. Cor.
heard, neither hath it aſcended into 2.
heart of man, What things God hath
pared for them, that loue him. Thus
ote S. Paul of the glorie of heauen,
o albeit he had beene ā eiewitnes of
ſame, foūd it to ſurpaſſe all humane
derſtanding and explication. O ſin-
l ſoule, conſider attentiuely the
atnes and immmenſitie of the hea-
nly glorie, that ſo all things tranſi-
ie may ſeeme baſe and contempti-
vnto thee. Verily the ioyes of hea-
are ſo great, and ſo many, that all

the Arithmiticians in the world ar
not able to count them: all the Geome
tricians are not able to measure them
all the Gramarians, Logitians, an
Rhetoricians are not able to explicat
or expresse them: because neither e
hath seene, nor eare hath heard, neith
hath is ascended into the heart of ma
what things God hath prepared f
them, that loue him. For all the Sain
shall reioyce at the sight of God abo
them: at the beautie of the heauens
other spiritual creatures beneath th
at the glorie of their bodie with
them, at the company of the h
Angels and Saincts neere or abo
them.

S. Anselme reckoneth vp seu
guifts or dowries, which the bodies
the righteous shall haue in heauen: a
these are beautie, agilitie, streng
libertie, health, pleasure, and l
life.

First therefore he affirmeth, tha
that happie life, the beautie of the
shall be equall to the beautie of
sunne, which then shall be seuen ti
brighter then it is now. Wherevpo

written: *The iuſt ſhall ſhine like the* Mat.13.
nne, in the ſight of God.

Secondly their agilitie (which is a
ing no leſſe pleaſing then beautie)
all be ſo great, as that they ſhall beas
mble as the verie Angells of God,
ho paſſe from heauen to the earth,
d from the earth to heauen, ſooner
en cá be imagined. Of this agilitie or
iftnes we may likewiſe ſee an exam-
e in a beame of the ſunne, which im-
ediatly aſſoone as the ſunne is riſen
the Eaſt reacheth vnto the fartheſt
rts of the Weſt, that thereby we may
e that that is not impoſſible, which
e ſay of our future agilitie: eſpeciallie
hence things liuing are wont to be
ore nimble, then ſuch as are void of
e.

Thirdly they that ſhall merit to be
the happie companie of thoſe hea-
nly citizens, ſhall haue ſo great
ength and force, that nothing ſhall
able to withſtand them, (if they de-
e either to moue it, or push it out of
place) but it ſhall preſently yeeld
giue way vnto them. Neither ſhall
ey find greater difficultie, in that

which I ſay; then we do now in th
mouing of our eie. Let not (I pray you
that ſimilitude of the Angells depa
from our mind, which we shall hau
in the world to come: to the end, tha
if in this, or in any thing els which w
shall ſay heereafter, ſome other exam
ple do not occurre to our remem
brance: let this ſuffice, that in that ce
leſtial happines we shall be like to t
Angells.

Fourthly therefore ſithence we sh
be like vnto them, we shall likewi
attaine to the like libertie or fre
dome. Wherefore like as nothing do
withſtand the Angells, neither can a
thing hinder or reſtraine them, b
that they can moſt freely penetrate
things at their pleaſure: ſo there sh
be no obſtacle, that may hinder vs:
encloſure that may in any ſorte re
vs: no element, that shall neuer
little diobey our deſire.

Fifthly in the life to come, man sh
be ſo ſound, that he shall in no ſort
ſick, but shall enioy ſurpaſſing gr
health. Of this health what can be
be ſaid, then what the Pſalmiſt d

ſing: *The health* (ſaieth he) *of the iuſt is of our Lord.* To whome then true health ſhall be giuē of our Lord, what ſicknes ſhall be able to take it away? Verily we may well beleeue, and (as I thinke) vndoubtedly affirme, that the health of the life to come, ſhalbe ſo continual, immutable, and inuiolable; that it ſhall fill a man wholy with a certaine vnſpeakeable ſweetnes of ſuauitie: and driue away and put to flight, what in it ſelfe may pretend the ſuſpition of any alteration, change, or hurt. Pſa. 136.

Sixthly in that future life, a certaine pleaſure or delight, that cannot be vttered, ſhall inebriat the good, and, through an ineſtimable ſweetnes, which it containeth in it ſelfe, ſhall ſatiate them in all parts, with ſuch an aboundance, as cannot be expreſſed. Why did I ſay in all parts? Becauſe their eies, their eares, their noſtrills, their mouth, their hands, their feete, their throat, their heart, their liuer, their lungs, their marrow, their bones, yea their very bowells, and all their members in general, and each one in particular, ſhall in common be filled with

ſuch

ſuch an admirable feeling of delight and ſweetnes; that truly the whole
Pſal.35. man ſhall be made to drinke of the torrent of Gods pleaſure, and inebriated with the plentie of his houſe.

Seuenthly they ſhall haue that, which all men deſire, to wit, long life. For he that liueth well now, ſhall then
Wiſd.5. liue, as much as God. Whence it is written: The iuſt ſhall liue for euer.

There are yet ſeuen other guifts or dowries (no leſſe delightfull then the former) which ſhall be beſtowed vpon the Saincts in that moſt happie country; which pertaine to the ſoule, as thoſe alreadie recited belong to the bodie: and theſe are wiſdome, friendſhip, concord, honour, power, ſecuritia, and ioy.

Eighthly therefore the righteous ſhall be endewed with ſo great wiſdome in the life to come, that they ſhall be ignorant of none of thoſe things, which they deſire to know. For a good man ſhalbe repliniſhed with perfect wiſdome, which is God, and ſhall ſee him face to face. By which ſight he ſhall ſee the natu-

of euerie creature, which consisteth better in God, then in it selfe. For then the iust shall know all things, which God hath made to be knowne: aswell those things, that are past, as those, which are to come. There all shall be knowne of euerie one, and euerie one of all. Neither shall any one be ignorant, of what countrie, nation or kindred, any one was borne: or what he hath done in his life time.

Ninthly, there shall be perfect friendship or amitie in that blessed countrie. For God, and all others that are good, do in that manner loue euerie good man, as that they cannot hate him. For, as much as euerie one shall loue himselfe: so much, and so long he shall loue an other. Neither do I see indeede how it can be otherwise: especially seeing all are one bodie of Christ, and Christ, who is peace it selfe, is the head of all. Neither shall they with lesse affection be louingly linked together, then are the members of one bodie conioyned one to an other. How great and aboundant thinkest thou will be thine affection, when thou shalt haue this

this in poſſeſſion? Howbeit paſſe ouer theſe things, and contemplate him, by whome thou haſt arriued to this happines: and thou shalt perceiue, that he doth loue thee more by many degrees then thou doſt loue thy ſelfe, and all others do loue themſelues. And thou shalt loue him more then thy ſelfe and more then all others, with a certaine vnſpeakeable ſweetnes.

Tenthly in the next life there shall be moſt perfect concord. For the bodie and ſoule of euerie Sainct, yea all the Saincts shall be of ſo great cõcord as our eies are in this preſent life. For like as one eie cannot be turned, whether the other is not alſo turned; but both are alwayes turned the ſame way euen ſo the bodie and ſoule, or that ſocietiè of the iuſt, shall be able to deſire nothing that is different, but shall alwayes haue the ſame will. For we shall be one bodie: we shall be one Church we shall (as many I meane as shall be there) be one ſpouſe of Chri. The will of God will not be different frõ thine but like as thou shalt deſire the ſame that he doth, ſo he shall deſire the ſame

hat thou doſt. For how can the head iſagree from the bodie? When there-ore thou ſhalt haue God, and all o-hers agreeable to thy will: then cer-ainely thou ſhalt deſire nothing, hich thou ſhalt not be able to per-rme.

Eleuenthly the honour of the Saincts all be ſurpaſsing great: in ſo much, at they ſhall be called the ſonnes God, yea verie Gods, and ſhall be heires of God, and coheires with riſt.

Twelfthly the Saincts ſhall be ſo werfull, as that they ſhall be able to e whatſoeuer they will: becauſe ey ſhall haue him that is omnipotent reable in all things to their will. ey therefore (according to S. Au-ſtine) ſhall be omnipotent of their ll, euen as God is of his: For euen as d ſhall be able to doe whatſoeuer he ll by himſelfe: ſo they ſhall be able doe, whatſoeuer they will by him: like as they ſhall deſire nothing, t what he ſhall be willing to doe: ſo ſhall be willing to doe whatſoeuer y will haue him, and what he will

haue to be done, muſt of neceſsitie
put in execution. Thus S. Auguſtin
When therefore thou haſt obtaine
this honour, with the other dowri
and prerogatiues before mentioned,
do not ſee with what reaſon thou ca
deſire more. Wherefore when th
ſhalt be happie through the poſſeſſi
of all theſe beatitudes, which we ha
recited, wilt thou not thinke thy ſe
to be rich indeede? Surely, thou w
anſwere, yes. Goe to then. If in
theſe, according as they are deſcrib
thou ſhouldeſt liue ſecure but one d
onely, doubtleſſe thou wouldeſt
ioyce. But if this ioy ſhould laſt fo
moneth, or for a yeare, or for the wh
terme of thy life, what wouldeſt th
doe? Truly the meaſure of this glad
(as I ſuppoſe) is greater then any
can expreſſe. But yet further, if t
were wholy ſecure and aſſured, tha
long as thou liueſt, thou ſhouldeſt
looſe theſe things by any acciden
omit to ſay, whether thou coul
imagin or no, what ioy were want
ynto thee.

Thirteenthly the Saincts ſhall h

oſt perfect ſecuritie in the life to
ome: in ſo much, that they shall haue
hatſoeuer they will, and feare to
oſe nothing thereof. They shall be
ſecure neuer to looſe it of their
wne accord, as they shall be ſecure
at God, who ſo dearely loueth them,
ill not forcibly take it from them:
they shall be ſecure, that there is
othing of ſufficient power, to ſepa-
te God and them one from an other.
ith what wordes then, can ſo great a
be expreſſed, where ſo great a good
poſſeſſed?

Fowerteenthly therefore and laſtly
e Saincts shalbe replenished with
ſpeakeable ioy, and not without iuſt
uſe, for that they shall perfectly ob-
ne all the aforeſaid parts of bliſſe.
d yet to encreaſe their happines
ey shall haue an other thing, which
all encreaſe their ioy: for ſithence
erie one of them shall loue an other
himſelfe; it is moſt plaine, that he
all reioyce ſo much at his happines,
at his owne. O how many and how
at ioyes shall euerie one obtaine,
o shall reioyce at ſo many and ſo

great beatitudes of the Saincts ? But
he shall reioyce ſo much in reſpect
others, whome he loueth as himſel
how much will he triumph in reſpe
of God, whome he loueth aboue hi
ſelfe? Verily he will haue ioy withi
and without; ioy aboue and beneat
ioy on euerie ſide: full and perfect i
in all places.

Now ſithence that the iuſt shall
bleſſed through ſo great felicitie,
followeth that the wicked contrar
be wretched through a certaine v
ſpeakeable miſerie. For like as beaut
agilitie, ſtrength, libertie, health, pl
ſure, and long life shall cauſe the iuſt
become merrie and ioyfull: ſo on
other ſide, deformitie, lumpishn
weakenes, ſeruitude, ſicknes, angui
and short life, shall make the min
of the wicked to become ſad and ſ
rowfull. Certainely long life which
iuſt ſo much deſired that they mi
doe the greater good, shall be an in
lerable torment to the wicked, fort
they shall haue that, which they
much deteſted. For ſithence they h
liued amiſſe, they cannot liue but
dy

dying. Nothing therefore is shorter then that life, to which death is alwaies conioyned.

What shall I say of their wisdome? Is thence that as to the iust it shall be a cause of greater ioy and estimation; so to the wicked, what soeuer they shall know, shall turne to their sorrow, and confusion?

As for the friendship or amitie of the damned, (if they haue any) it shall turne to their torment. Moreouer God, and all that are good shall so detest and abhorre euerie one that is wicked, that not so much as the sonne shall take pittie of his father, seeing him in torments. They shall be at variance with euerie creature, and euerie creature with them: yea their discord shall be so great, as that their bodie and soule shall alwayes disagree. For both the bodie shall hate the soule, for that at anie time it thought vpon euill, and the soule the bodie, for that it accomplished in worke those things which it thought amisse, for all which they are now afflicted with torments.

In steede of honour, which the Saincts

shall

shall obtaine, the wicked shall be pu
nished with euerlasting reproach an
confusion, Being likewise so weak
and vnable to helpe themselues, a
that they shall want strength to resi
the wormes that crawle ouer their fa
ces.

Furthermore, as Gods friends sha
be secure neuer to loose that happin
vnto which they are exalted: so the
nemies of God shall wholy despaire
being euer free from those miseries
vnto which they are adiudged. In ste
therefore of that eternal ād vnspeak
able ioy and mirth, which th
Saincts shall enioy with the holy An
gells in heauen; the wicked shall be a
flicted with eternal and vnspeakeab
sorrow and anguish in companie
the diuells, in that hellish lake, th
burneth for euer with fire and brim
stone. Thus in effect writeth that ho
Father S. Anselme.

Wherefore in that future happin
(according to the assertion of S. Aug
stine) God shall refresh all the sen
of the blessed with a spiritual and v
vnspeakeable delectation and swe

es; ſithence that he is to be the obiect
f all their ſenſes. For God ſhall be as a
ooking glaſſe to their ſight, a harpe to
eir hearing, honie to their taſte, baul-
e to their ſmell, as a ſoft flower to their
eling: who moreouer became man
at he might wholy beatifie man in
mſelfe: and that both the ſenſes of
an might be made bleſſed and deli-
ted in him: that is, the eie of the
ule in his diuinitie, and the eie of the
die in his humanitie: that ſo our hu-
ane nature by him created, might
thin and without find foode in the
me, and be refreshed.

riefly according to the aſſertiõ of S.
eg. the beautie of iuſtice is ſo great;
great likewiſe is the delight of that
ernal light, that albeit we should be
rmitted to liue or remaine therein
the ſpace of one day onely: yet for
e gaining of this short ſpace, we mi-
t verie well contemne innumerable
yes and yeares of this life, were they
uer ſo full of pleaſure and content-
nt. For the Prophet Dauid did not
when he ſaid to God: *Better is one day* Pſal. 83.
thy courts, aboue thouſands.

What

What mortal man (ſaieth S. Bernard) is able to comprehend how great the felicitie of the Saincts is; to ſee God, to liue with God, to be of God, who shall be all in all: to haue God, who is the chiefeſt good: and where the chiefeſt good is, there is ſoueraigne felicitie ſupreme mirth, true libertie, perfect charitie, eternal, ſocietie, and eternal ſecuritie.

This cauſed S. Auguſtine to crie out O ioy aboue ioy, to ſee God that hath made him, that hath ſaued him, that hath glorified him, to ſee the face of his God, who is the chiefeſt good, the ioy of Angells, and of all the Saincts. For God (according to S. Gregorie) is of that ineſtimable beautie, that the verie Angells (who in beautie do ſometimes ſurpaſſe the ſunne) deſire inceſſantly to gaze vpon him. There (ſaieth S. Auguſtine, ſpeaking of the heauenly Hieruſalem) ſhall ariſe no malice, no miſerie of the flesh: no deſire of ſinning, no power of offending, but totally mirth, and exultation: the things ſhall men poſſeſſe, being linked in fellowship with the holy Angells.

O m

O my ſoule, now thou haſt heard how reat the ioyes are of the righteous, nd the exceſſiuenes of their gladnes, ow great likewiſe the pleaſure and ontentment of that heauenly citie is. Fit were neceſſarie daily to ſuffer tor- ents, yea to endure hell it ſelfe for a ng time together, that we might ſee hriſt in his glorie, and be ioyned in llowship with the Saincts in his hea- nly citie: were it not meete (think- thou) to ſuſtaine all manner of iſerie, that we might be made parta- rof ſo great a good, and of ſo great licitie? Let vs therefore (ô my ſoule) collect our ſelues from the hurlie- rlie of earthly affections, and expel- g the tumults of vnlawfull cogita- ns from the ſecrecie of our heart, vs from thence breath forth ſighes ough the remembrance of that ſu- rnal happines.

Let vs returne to the heauenly citie, which we are written, and enrolled citizens of the ſame. Let vs (as ci- ens of the Saincts, and God's houſe- ld ſeruants, yea as God's heires, and heires of Chriſt) conſider the felici-

tie of this our famous citie, to the v
termoſt of our poſſibilitie. Let vs c
Pſal. 86. out with the Prophet; O *how glorio*
things are ſaid of thee ô citie of God, in t
is the dwelling of all thoſe, that are tr
glad. Becauſe thou art built as a pla
to meete and make merrie, for ſuch
God of his infinite mercie, doth vou
ſafe to take vnto himſelfe out of t
vale of miſerie.

O happie ioy, and ioyfull happin
to ſee the Saincts, to be with
Saincts, and to be a Sainct: to ſee a
enioy God world without end, a
longer to, if longer could be imagin
Let vs carefully conſider theſe thin
and feruently deſire them, to the e
we may ſpeedily be ioyned to the co
panie of the Saincts in heauen. If th
demaund how this may be done,
what merits or ſuccour: hearken, a
thou ſhalt heare. This thing lieth
Mat. 11. the power of the doer, becauſe *the ki*
dome of heauen ſuffereth violence. T
kingdome of heauen (ô man) ask
no other price then thy ſelfe, it is
much worth as thou art. Giue thy ſ
therefore, and thou ſhalt haue it. W

rt thou troubled and diſcontent at the
rice? Chriſt gaue himſelfe, that he
ight purchaſſe thee as a kingdome
nto God the Father: giue thou thy
lfe after the ſame manner; to the end
hou maieſt be his kingdome, and let
ot ſinne raigne in this thy mortal bo-
ie, which is ſubiect to corruption, but
ther let the ſpirit gouerne, for the
raining of life euerlaſting.

O wretched, and ſinnefull ſoule, if
eſe things which we haue alreadie
d of the pleaſures and priuiledges
the Saincts of God, do not moue
e to endeauour (aided with the
ce of God) to merit by penance and
tuous actions that eternal beati-
de: then feare and tremble: and
h feare and trembling conſider the
lefull happe and intolerable tor-
nts of the damned: that by feare of
nishment at leaſt (if not purely for
loue of God, or in hope of that hea-
ly reward) thou mayeſt ariſe from
ſinnefull eſtate, and be conuerted
our Lord thy God with thy whole
art.

Note therefore, that as among the

damned there is diuerſitie of ſinne ſo there ſhall be diuerſitie of paine Wherevpon S. Gregorie ſaieth: There (as we may well beleeue) but one g neral fire: yet it doth not burne all ſi ners after the ſame manner. For eue one ſhall feele as much paine as is d to his ſinne: euen as by one and t ſame fire; ſtraw, woode, and iron burned after a different manner.

This fire is ſo kindled and enflam by the Iudges furie, as that it ſh neede no new fewell, during all eter tie. This made holy Iob to ſay o wicked man. *Fire that is not kindeds* Iob 20. *deuoure him.* Of the grieuouſnes of t fire S, Sebaſtian (at whoſe eare an A gell was ſeene to ſtand, dictating v him what he ſhould ſay) gaue t teſtimonie: to wit, that there is more compariſon betweene this ſe ble fire of ours, and that of hell: t betweene this our ſenſible fire, a that painted vpō a wall. Iſidorus li wiſe ſaieth: In hell there ſhall b certaine dimme light, to the end, t the damned may be able to ſee, t they may lament: not that they

the

thereby receiue any cõfort. For thoſe, whome the reprobate do now inordinately affect, they ſhall then ſee with them in torments: to the end, that their carnal acquaintance preferred before their Creator may augment the paine of their owne wretched eſtate, being condemned before their eies to the ſame punishment.

Heere ſome perchance will demand whether the damned ſee the glorie of the bleſſed. To which queſtion. S. Gregorie maketh this anſwere in his homelie of the rich glutton. We ought to beleeue (ſaieth he) that the wicked ſhall ſee ſome of the iuſt in glorie before the laſt day of iudgement: to the end, that ſeeing them in bliſſe, they may not onely be afflicted through their owne torments, but likewiſe at the good of others. Howbeit the iuſt do alwaies ſee the wicked in torments, that from thence their ioy may encreaſe: becauſe they ſee the miſerie, which mercifully they haue eſcaped, and thereby giue ſo much the greater thankes to God, by how much they ſee that in others, which they might haue endu-

endured, if they had beene left
themſelues. And the ſame holy Fath
ſaieth in an other place. The ope
paine of the reprobate ſhall not dim
niſh the glorie of the bleſſed: for th
the bleſſed ſhall there take no pittie
thoſe that are wretched, neither c
their mirth be by any meanes dim
niſhed. And albeit in the nature
their goodnes they are compaſſiona
yet then they ſhalbe conioyned to t
iuſtice of their Creator with ſo gre
rectitude, as that they ſhalbe mou
with no compaſſion towards the
probate: And Proſper addeth, that th
the miſerie of children or parents,
huſband, or wife, ſhall in no ſort grie
the bleſſed.

Howbeit the damned ſhall ſee
bleſſed before the day of iudgeme
not in that manner, as that they sh
know what their glorie is, but one
may perceiue, that they are in ine
mable bliſſe: neuertheleſſe they sh
be afflicted with enuie, grieuing at
happines of the bleſſed, of which fig
they ſhall be depriued: and yet th
paine by this ſhall not be diminiſhe

but augmented, becauſe they ſhall re-
member the glorie of the bleſſed,
which they haue ſeene, at or before
the day of iudgement, and this ſhall
turne to their torment.

Moreouer they ſhalbe afflicted in
this reſpect, for that they ſhall ſee
themſelues deemed vnworthy of that
glorie, which is imparted to the elect.
Some likewiſe are wont to demand,
whether the damned ſee thoſe things,
which are done in the world. To this
Gregorie maketh anſwere in the
ſecond booke of his moralls, diſputing
vpon that place of Iob. *Whether his* Iob 14.
children ſhall be noble or vnnoble, he ſhall
vnderſtand. Euen as they, which are
yet liuing know not in what place the
ſoules of the dead are: ſo thoſe that are
dead, know not what is done in the
world after their departure: becauſe
the life of the ſpirit is farre different
from the life of the fleſh.

As for the ſoules of the bleſſed, we
may be aſſured, that ſithence they in-
wardly ſee the brightnes of almightie
God, they are in no ſort ignorant of
thoſe things, which are outwardly
done

done in the world. The good there
fore ſee what is done concerning thei
familie and friends, but with th
wicked it is cleane otherwiſe. But
you make this obiection: The glori
of the bleſſed is more diſtant from th
damned, then thoſe things, that a
done in the world: but they (as yo
haue alreadie grãted) do not ſee tho
things, that are done in the world; e
go much leſſe can they ſee the glorie
the bleſſed. To this I anſwere, th
thoſe things which are done heere
this world, would not ſo afflict
damned in hell, if they were ſeene,
doth the glorie of the Saincts in heau
And for this reaſon the things that a
heere done, are not shewed to the d
ned; but thoſe things onely, whi
may augment their torment.

Some againe will be readie to d
mand, whether the damned in h
would wish, that all others were p
takers with them in the ſame miſeri
To this I replie: that like as the Sain
in heauen shall abound with moſt p
fect charitie: ſo the damned in h
shall be readie to burſt with hatred

nuie. Wherevpon as all things that are
ood, shall to the good be a cauſe of
ladnes; ſo to the wicked whatſoeuer
good will be a cauſe of griefe and
nguish. And for that the felicitie of
e Saincts, conſidered by them, doth
ceedingly afflict them: for this rea-
n they could wish that all the Saincts
ere in the ſame ſtate of damnation.
r their hatred shall be ſo great, that
ey (ſeeing their owne miſerie) shall
ewiſe enuie at their owne kinsfolke
ich through extremitie of hatred
pneth alſo in this world.

Howbeit they enuie leſſe at their
ne friends and quondam acquain-
nce, then at others; and their ſorrow
uld be greater, if all their kinred
uld be damned, and others ſaued;
n if ſome of their kindred were ſa-
d. The rich glutton may ſerue as an
mple to confirme what I ſay, who Luc. 16.
red that his brethren might eſcape
nnation: for he knew, that it was
ly that ſome of thē would eſcape:
erthelesſe he had rather, that they
ght not be dāned with others. And
w, that albeit of the multitude of

the damned the paine of each one
particular is encreaſed onely, yet t
hatred and malice of them all doth e
creaſe, for that they rather ma
choyce to be tormented with man
then with one alone.

It may likewiſe be demanded, wh
ther the dead, (eſpecially the damne
shall know or remember thoſe thin
which they knew, whiles they earſt
ued in the world. To this I anſwe
that in the damned there shall be a
ſideration of thoſe things, which f
merly they haue knowne, as a ma
rial cauſe of ſorrow, and in no ſorte
delight them. For they shall conſi
the euills which they haue committe
for which they are damned; and
good workes, which they haue om
ted, and by both theſe they shall
tormented.

Know further, that in hell there
two-fold paine, the paine of loſſe, a
the paine of feeling. Whereof our
uiour himſelfe ſpake in the Goſp
Mat. 7. ſaying: *Euerie tree, that yeeldeth not fr
shall be cut downe, and caſt into the fire.*
the paine of feeling, which is diue

S. Gregorie vpon thoſe wordes of the eighth chapter of S. Mathewes Goſpel, *But the children of the kidgdome ſhall be caſt out into the exteriour darknes*, ſaieth thus: In hell there ſhall be an intolerable cold, an vnquenchable fire, an immortal worme, an vnſufferable ſtench, palpable darknes, the whippes and ſcourges of the tormentors, the gaſtly ſight of diuells, the ſhame or confuſiō of ſinnes, the deſpaire of all goodnes. For to thoſe wretched caytiffs there ſhall be death without death, failing without failing: becauſe death there ſhall continually begin, but can neuer end. Mat. 8.

The damned therefore (as we may well ſuppoſe) ſhall be full of ſorrow and anguish. They ſhall haue teares in their eies, gnashīg in their teeth, loath-ſome ſauoures in their noſtrills, lamentation in their voyces, terrour in their eares, manicles on their hands, fetters on their feete, fire aud heate in their members. Wherevpon a certaine holy man ſpeaking of hell, made this dolefull deſcription of that woefull place: Hell is a moſt deadly pit, re-

plenished with all paines, ād miſerie
And therefore the Prophet Dau
cryed out vnto God almightie: Let n
Pſal.68. *the pit shut his mouth vpon me.* Becau
when hell shall receiue thoſe into i
that are guiltie of ſinne, it is shut v
ward, ād opened downeward towa
the bottome: no chimney or place
fetch breath shall be left open, the
trance aboue being made faſt and ſ
me. *There* (as is written in the th
teenth Chapter of the Prophet Iſay
euerie one shall be aſtonied at his neighbo
Iſai. 13. *their countenances as faces burnt.* Becau
Baruch. (as the Prophet Baruch ſaieth) th
6. *faces are black With the ſmoke.* For th
(as Nahum teſtifieth) *the faces of th*
Nahum *shall be as the blackneſs of a pot.*
2. Moreouer the bitternes of the pain
of hell may be gathered by the we
ping and gnashing of teeth of t
damned, by the eating of their tōgu
and blaſpheming their Creator, a
diuerſe other torments mentioned
ſondrie places of the holy ſcriptu
For ſo we read in the 16. chapter of
Apoc.16 Apocalypſe of S. Iohn. *They toget*
(ſaieth he) *did eate their tongues*

aine: *and they blaſphemed the God of eauen, becauſe of their paines and Woundes.* ea the paines of hell ſhall be ſo excee- ing great, as that the damned deſpi- ng and contemning life (which all en ordinarily couet) ſhall heartily ish for death, which ſo many ſeeke auoid. *In thoſe dayes* (ſaieth S. Iohn in nother place of his Apocalyps) *men* Apoc. 9. *allſeeke for death, and ſhall not find it: dthey ſhall deſire to die, and death ſhall e from them.*

Alas (ſaieth S. Iohn Chryſoſtome) hat ſhall we doe there? what ſhall we were? There ſhalbe nothing but eeping, howling, and gnashing of eth: and to too late repentance: all ſiſtance on euerie ſide ceaſing, and ines on euerie ſide encreaſing, with- t the leaſt hope of comfort or conſo- ion. No others will there occurre to r ſight, but thoſe ouglie diuells, by nome we are tormented: yea, (which worſe then any of the things reci- d) we ſhall haue no comfort either ayre or light. Now being in theſe treſſes, how great will be our feare, d anguish? how great will be the gri-

griping, and conuulſion of our mem
bers? Certainely no tongue is able
expreſſe, what and how great croſſ
or calamities shall befall vs in all o
ſenſes.

Concerning the paine of loſſe, t
ſame holy Father in an other pla
ſaieth thus. There are many m
(ſaieth he) that are onely affraid
hell: howbeit I affirme, that the lo
of eternal glorie and happines is mu
more grieuous then hell it ſelfe: ne
ther is it a wonder, if it cannot
proued with wordes. For ſithence
know not the felicitie of that futu
life, conſequently we know not t
miſerie that doth enſue from the p
uation thereof. Howbeit S. Paul th
apparantly knew that future hap
nes, knew likewiſe that to be depriu
of the glorie of Chriſt, is the moſt gri
uous torment of all others. We a
shall then know it, when we sh
come to feele it. But we beſeech th
ó onely begotten ſonne of God, t
we may neuer feele the ſame, neit
let vs euer haue experience of that
reparable paine. For it cannot be e

prel

reſſed, how great an euill it is to be
epriued of that vnſpeakeable good.
Hell, and the paine thereof is intole-
able: howbeit although any one ſup-
oſe infinite hells, yet it is as it were
othing, in reſpect of the loſſe of that
appie glorie, and of the loue of Chriſt:
o heare him ſay: I *know you not*:
nd to be accuſed, that ſeeing him Mat. 25.
ungrie we haue not fed him. For it is
etter to endure a thouſand thunder-
apps, then to ſee that ſweet counte-
nce of his turned from vs, and his
miable eie, not daining to looke vpon
. Thus S. Chryſoſtome.

Woe be to vs, that doe not thinke of
eſe euills, but remaining ſecure in
r ſluggiſhnes, and neglecting the
re of our ſoules do inceſſantly haſten
wards theſe miſeries.

But peraduenture ſome man will
: It ſeemeth that God is vniuſt, who
niſheth man eternallie for a mor-
l ſinne, which oftimes is commit-
don a ſodaine. Saint Gregorie pro-
undeth this queſtion, and in this
áner ſolueth the ſame. I would faine
ow (ſaieth he) how it can ſtand

with

with the iuſtice of God ; that ſinne which is temporally committed, ca eternally be punished. And he giuet himſelfe this anſwere. This queſtio might well be demanded, if the ſtri iudge did not conſider men's heart but their wordes. For wicked me would offend for euer, if they migh liue for euer. For if they could, the would ſinne euerlaſtingly : For the shew, that they deſire alwayes to li in ſinne, who neuer ceaſe to ſinne. belõgeth therefore to the great iuſti of the iudge, that he neuer wa punishment, who in this life wou neuer want fault : and that no end reuenge be limited to a wicked ma who aſlong as he liued, would ha no end of his ſinne,

An other reaſon why an eternal pai is due to euerie mortal ſinne, ma be taken from his part, againſt whom it is committed, who is of infini goodnes and power, to wit Go Wherevpon the offenſe done agai him is worthy of an infinite pain becauſe by how much the greater is, that is wronged; by ſo much t

mo

more ſeuerely the wrong is to be pu-
iſhed, according to the aſſertion of
riſtotle in his Moralls. S. Iohn Chry-
ſtome is of the ſame opinion. Euerie
iniurie (ſaieth he) is ſuch, as is the per-
n, to whome the iniurie is done. A
all iniurie towards a perſon of qua-
tie or eſtate, is to be eſteemed
eat: and a great iniurie done to one
at is baſe and contemptible, ſeemeth
t little.

Conſider all theſe things (deare
hriſtian reader) with care and atten-
on, and pondering them continually
thy heart, haue a care of thy ſalua-
on. Set before thine eies the eternal
d intolerable paines of hell: and
ke in time to doe that which is beſt
d moſt profitable for thy ſoule. Is it
t better to lament and craue pardon
thy ſinnes in this world: then to la-
nt in that euerlaſting fire without
y profit? For in this short ſpace by
nance and teares thou maieſt merit
giuenes and comfort.

Lament therefore a little heere,
ſt thou lament there for euer and
r. Humble thy ſelfe heere, leaſt

thou be humbled there, and caſt into outward darknes and vnquencheable fire. Happie is he, who whiles he remaineth in this world, ſtriueth to make himſelfe worthy with thoſe that ſhall be worthy at the day of iudgement: contrariwiſe he is moſt wretched, who by ſinning doth make himſelfe vnworthy of the glorie of God. At that hower a bright cloud ſhall receiue all the Saincts vp into heauen: for the wicked, the diuells ſhall ſeize vpon them, and caſt them downe headlong into that fournace, that burneth for euer with fire and brimſtone.

Iere. 9. *Who will giue Water to my head, and to mine eies a fountaine of teares?* that I may weepe and lament day and night, and by weeping and lamenting may obtaine pardon, and ſo be found worthy at the day of our Lord's comming. Yea let vs all weepe and lament, and by penance punish our ſelues while we liue in this world: for if we be not afflicted heere, we ſhall moſt aſſuredly be afflicted more ſeuerely heereafter. Why do we not make choice to be afflicted heere, that we may reſt there

and obtaine thoſe vnſpeakeable ioyes which shall continue for euer? For if we be void of good workes; all things will paſſe, and we vndoubtedly shall euerlaſtingly perish. No man shall be able to helpe vs at that dreadfull hower; neither father, nor brother, nor ſonne, nor friend, nor neighbour, nor any other. How much did the rich glutton lament, and beſeech the Patriarch, that he would ſend Lazarus to eaſe him of his torments? But liſten what anſwere Abraham gaue him. *Betweene vs and you*, ſaid he, *there is fixed a great chaos: that they that will paſſe from hence to you, may not, neither goe from thence hither.* So then, although thoſe that are in heauen should deſire to deſcend to thoſe that are in hell, yet they shall not be able. How earneſtly did the foolish virgins entreat their companions for a little oyle. But heare what they alſo ſaid. *Leaſt peraduenture there ſuffice not for vs and you, goe rather to them that ſell: and buy for your ſelues.* Neither would any one bring them into the chamber of the bridegroome. Let vs therefore conſidering theſe

Luke. 16.

Mat. 25.

things, haue a care of our ſelues, an
amend our liues: that liuing hee
worthy of a kingdome, we may bo
eſcape thoſe future paines of damna
tion, and obtaine life euerlaſtin
through the grace and mercie
Chriſt Ieſus our Lord and Sauiour
to whome with the Father,
and the holy Ghoſt, be all
glorie, honour, and
power, both now and
for euermore.
Amen.

FINIS.

ERTAINE PIOVS AND Pathetical verſes, shewing (like the two former Treatiſes) the manifold dangers and miſeries of man's life, and the ſondrie calamities that enſue at the end thereof.

The Tranſlator to the gentle Reader.

HE Character of man, his paſſage heere;
His life, and death, his hopes, and cauſe of feare:
operations of his ſoule, and ſenſe,
wayes of danger, and of excellence,
rs of flesh and blood, workes more diuine,
ughts that tend vpward, actions that decline:

Theſe

Theſe with their endes, as they are curſt
bleſt,
A heere explaned, and at large expreſt.
And albeit in verſe I ſay no more,
Then what in proſe hath beene rehearſt
fore:
Yet if the ſelfe-ſame meate, well varied, pr
More fit to pleaſe his taſte, that doth appro
But as his proper fancie leades him: then
This ſecond change may iuſtifie my pen.
Wordes that in meaſure moue, do ſometi
take
With thoſe, that would ſuch ſubiects el
ſake.
Harmonious accents correſpond that eare,
Whoſe paſſion muſt in paſſion all things he
I do confeſſe, my aimes are all may know
The fountaine, whence both good and ill
flow.
And in that kind it is enough for me,
If that my leaues or lines ſuccesfull be.
Since ſo diuine a worke well practis'd, ma
Crowne vs with glorie, and inſtruct the wa

Dolefull Dialogue or diſputation, betweene the ſoule and bodie of a damned man.

He gloomie night had her black mantle
ſpread,
canopie of darknes crownd her head.
noiſe or murmure with their eccho shrill
interrupt her peace, or wrangling fill
reconciled ayre: the midinghts Queene
maskt vp her pale cheekes, they were not
ſeene.
priuie Councel of the Spheares were hid
he black cloudes, that through the welkin
rid:
all the common people of the skies
t in the twinckling beames of their bright
eies.
is deepe ſilent darknes, which ſurroundes
Hemisphere: and thoſe the vtmoſt
boundes
is extenſion, ſadlie I retir'de,

Vnto

Vnto my quiet cell. My ſenſes tir'de,
A drouſie dulnes ſo mine eies poſſe'ſt,
That I bequeathd my wearie limmes to reſt.
Scarce had I recollected or ſuruaid
My late diurnal cares, ſcarſe was I laid:
When loe a ſlumbring heauines did ſeaze
My wearie powres, glad to embrace theire
In which my ſleeping fancie was enforſt
To vieue a wandering ſpirit late diuorſt
From the ſad owner: and cloſe by appeare
All pale and wan, quite ſullied, drown'd
teares.
As they together ſtood, the Soule (who
moanes.
So deepely were expreſt, the ayre e
groanes.)
with bitter repetitions ſadlie shewes.
Her griefe, and thus expoſtulates her woes.

The Soule.

VNhappie Flesh, whie didſt thou proſtra
ſoe
Thy ſelfe (now baſe) adorn'd not long ago
With honour, high command, with rich
ſtore,
With followers, friends, with ſeruants to ad
Thy then reſplẽdent greatnes, which was ſu
Th

wretched ſtate of greatnes! Which no more
nioy'ſt one myte, of all thou hadſt before.
eere are no poore, that do their tribute bring,
o offer vp to thee ſo poore a thing.
eere are no Sycophants, whoſe oylie tongues
an ſooth thee vp in thy apparant wrongs.
o proſtitute, no baſe obſequious ſlaue,
o runne at thy command: alas thy graue
ath ta'ne all from thee, but alone thy guilt
nd punishment: for all thoſe bleſſings ſpilt.
he ſuitors flock not heere, with purſes cramm'd
o buy thy fauour: they beleeue thee damn'd
or ſuch thy rapine and extorſion, which
id begger thouſandes, for to make thee rich:
et death, thou ſeeſt, hath made thee poorer farre,
hen thoſe on earth which liuing pooreſt are.
nd know the time will come thou muſt haue part,
hough yet thou be inſenſible of ſmart.
ll holy writes agree, that thou shalt share
he punishment of my diſtreſſe and care.
hough for a time thou do concealed ſleepe,
hough wormes conſume thee, and the graue do keepe
hy flesh and bones, diſſolu'd to verie duſt:
et be aſſur'd, that riſe againe thou muſt,

Not to thy former iollitie or ſtate,
Of which thou wert poſſeſt and ſeiz'd of late:
But to a world of euerlaſting griefe,
That hath no end, no reſpit, no reliefe.
But longer now I may not ſtay, farewell,
I know, thou know'ſt not what to anſwer we

The Bodie.

SCarce had the ſoule concluded, when t
Flesh
Rows'd it ſelfe vp, as if it liu'd afresh:
And though it were key-cold, and bloodle
dead,
It ſtill retaines thoſe ſymptomes, liuing fead
Its looſe affections: which did make it ſtriue
T'o expreſſe it ſelfe, as if it were aliue.
Yet that ſad melancholy shape transform'd,
Occaſion'd that this task was ſo perform'd,
As if it were in deepeſt paſſion fixt:
With griefe and anger equally commixt.
With ſighes and groanes, the herbingers
woe,
It askt, who t'was, that had reuil'd it ſoe?
And ſeeing none but this ſad shadow by,
In hollow noates, doth make this sharpe repl
Why ſtand'ſt thou mute (my ſpirit) ſufferi
thus

Vni

aiuſt aſperſions, that are caſt on vs?
hou maiſt with pregnant arguments defend,
hough ſome be true, yet they too much
transcend,
hat ſoly do impoſe the guilt of all
nto the bodie. that is apt to fall.
do confeſſe my weaknes was miſled,
nd fond deſires my proper fancie fed:
he goodnes of the mind I did abuſe,
nd for the truth did willfull errours chooſe.
not denie, I temporiz'd, and flew
om good, and did the worſer part pourſue.
et if the Soule entic'd the Flesh to ſtray,
was her fault, I could not but obey.
as, my compoſition was of earth,
allid ſubſtance: adde to this, my birth
as tainted: our firſt father Adam's fall
y his tranſgreſſion hath betrai'd vs all:
om whence a ſtrong innated paſſion ſprings,
hich looſe deſires, corrupt affections brings;
nd humane nature is procliue to ill,
lthough it haue the freedome of its will.
hat proper motiue then, that's purely good
an we expect to flow from flesh and blood?
he little riuelets, and ſiluer brookes
Like curled ſnakes) do with their winding
crookes
unne ſwiftlie on, vntill ſome dam or bay

Hinder their ſwift progreſſion, ſtop their way;
Which vncontrowled, to the Ocean hies,
Where all their ſweetnes failes, and vertu
dies:
So doth the current of our Nature runne
To that great gulph, in which we are vndonne.
And though it circkling make a kind of shew
As if it would to ſome rich fountaine goe:
Yet if the ſoule do not withſtand its courſe,
't ſtill runnes on, and doth its paſſage force
nto the brynie depth, where once being
drown'd,
Its former goodnes can no more be found.
Alas, where is the ſtrength, the fort tha
keepes?
When as the watch, and wretched gardia
ſleepes?
Why doth the ſoule vnto the flesh giue way,
Since that the flesh the ſoule doth ſtill betray?
He that the treaſon knowes, yet Traytor tries,
Suffers in iuſtice, if betraid he die's.
Admit this ſtructure of fraile flesh and blood
Were (as we may ſuppoſe it) pure and good:
Say that their proper gard might well oppoſe
The threatning danger of ſo cruel foes;
T'were indiſcretion yet to leaue them ſoe,
That they should into any hazard goe:
Since, if the ſoule relinquish her commands,
Her

Her ſafetie in an equal hazard ſtands.
What thing at beſt is wretched ſenſual man?
A bubble; ſhadow, and his life a ſpanne.
A flow'er, that withering fades, a breath that flies,
Away vnſeene, a plant that quicklie dies.
A peece of meere corruption, fairely cloathd
With flesh and blood, to ſinne and ſhame betroathd.
A little ſicknes, or a ſlender wound
In his leaſt lymme, his being doth confound.
How many maladies, diſeaſes fell
Join the center of his bodie dwell?
How many fatal chances do attend
His progreſſe? which doth oft vntimely end
His pilgrimage, when it is ſcarce begunne,
And leaues him in the pride of yeares vndone.
Leaue the bodie leaue, and ſift the minde,
See there a chaos of diſtraction finde.
Affections looſe, and paſſions ſtronglie bent,
Which nought but ſtraines of their owne wayes recent.
Is this the character doth truly ſpeake
Poore man? alas is he ſo faint and weake
In mind and bodie? Doth his nature proue
A traytor to it ſelfe? and doth it moue
Suggeſtions, onely to delight the ſenſe,
Hating thoſe workes of greater excellence?

Where

Where is the guide that may direct and gard
Him from the dangers, that are ſo prepar'd?
When the almightie power ſo great, ſo good,
Aboue conceipt, had giuen to flesh and blood
Life and a being, he vnites a ſoule,
And gaue it power to maiſter and controwle.
Their motions, if they ſtruggle or rebell,
Shee by her actiue vertue might repell.
Ouer the vigour, ſtrength, the will, the ſenſe,
Shee, shee alone, hath the preheminence.
Whence comes it then, that mine should be ſo
free,
Yet I leſſe faultie muſt condemned be?
The world a Syren ſweet, and ſo too ſtrong,
With golden dreames did me oppreſſe and
wrong:
The diuel did with all his force conſpire,
Mine actions might concurre with my deſire:
When two ſuch ſeeming friendes did leade
meon,
How could I chooſe but yeeld, and be vndonne?
Whiles thou (my ſoule) did'ſt giue a free
conſent,
And thine aſſiſtance to my errours lent.
If God created thee (as thy pretence
Doth challenge) great and good, t'was thine
offence.
To his ſimilitude he framed thee,

Which

which but thine hand-maid hath ordained me.
Thou wert the Ladie, he ſo righly fraught
With reaſon, iudgement: that thou mightſt haue taught
My ſtubborne heart: why didſt thou then giue way
I ſhould be thus betrai'd, and made a prey?
It is not iuſt theſe faults vpbraidinglie
Thou from thy ſelfe transferre, and caſt on me.
With mild inducements, counſel ſweet and graue,
Thou mightſt haue wonne me to haue beene thy ſlaue:
With waightie reaſons, and inſtructions ſound
Me to obedience thou hadſt firmely bound.
If theſe had faild, and thou thy aymes hadſt miſt,
Thou ſhouldſt haue ſtill gone on, and not deſiſt.
When I growne proud began to domineere
Thou ſhouldſt haue vs'd thy powre, and beene auſtere.
Thou ſhouldſt haue pin'd, and mortified me well,
When thou beheldſt me readie to rebell.
With ſtrict preſcriptions thou ſhould'ſt haue enform'd
The cõming danger, and haue kept me arm'd.

But

But thou well pleas'd, whiles I at randon
runne,
Sat'ſt ſtill and ſilent, till I was vndunne.
Nay (which is more) when I was looſely bent
Thou pawn'ſt thy ſelfe, to further mine intent
Why didſt thou not this charge impoſe before
That when I ſin'd, I might haue ſin'd no more
Had'ſt thou in time ſo ſmart a lecture read,
Repentant teares had me to newnes lead.
If thou in time had'ſt me inſtructed right,
I had become a perfect Conuertite.
Now that I am of ſenſe and life bereft,
And (paſt all hope) vnto theſe torments left:
Now that condemn'd, I cannot mercie plead
Nor mediators find to interceade;
Now thundring lowdlie, thou doſt me ac
cuſe,
As if my errors might thy faultes excuſe.
Would' ahou thine owne conditiõ ſift and trie
Searching the depth, where our offenſes lie:
Thou there might'ſt find thy proper guilt, a
gret
As mine, whome fondly, thou doſt thus
entreat.
I ſin'd, but by the courſe of nature forc'ſt,
Thou vnconſtrained haſt thy ſelfe diuor'ſt
From thoſe rich ioyes, which ſo triumphant be,
Crown'd with the glorie of eternitie.

Thou

hou didſt commit a double ſinne in this,
hou gau'ſt me way, and didſt thy ſelfe amiſſe.
he fleſh without the ſoule doth nought contriue,
s by her miniſtrie it doth ſuruiue.
nleſſe by her freſh vigor it be cheer'd,
dies to goodnes, and is then endeerd
o thoſe bewitching blandiſhments, that haue
wofull ending, and a curſed graue.
or doth the fleſh the way to ill diſcerne,
ntill it from the willing ſpirit learne:
hen it but acts her pleaſure, which approues
he fleſh quite dead, but whé the ſpirit moues.
ho's then more faultie, ſhee that is the cauſe,
r he at ſecond hand that breakes the lawes?
ee knew the error, that went hand in hand
ith me, that did obey, had no command.
ee could diſcerne, and iudge the fact vnfit,
hiles but by her, I could not cenſure it.
ow comes it then, that when the fact is done,
m the ſubiect, that t'is caſt vpon?
it be iuſt we to the man impute
he Maiſters errors, if he execute:
there be reaſon one do beare the blame
here two are guiltie of the ſinne and ſhame:
that the bridegroome muſt be thought vniuſt,

When that his ſpouſe proues falſe, and wron
his truſt;
The ſoule may then no queſtion guiltle
ſtand,
Although the flesh do worke but her comm
Shee may be free, that had an equal share
In theſe tranſgreſſions, which ſo heinous are.
But this poſition holdes not, thoſe muſt bear
Their owne and proper guilt, that guiltie we
The law of lawes doth not with thoſe diſpen
That tainted are, with the ſelfe-ſame offenſe
If thou hadſt meant to keepe thy ſelfe ſecure
How e're I err'd, thou should'ſt haue beene
pure:
And when ſo many dangers great appear'd,
Thou ſat'ſt at helme and should'ſt haue bet
ſteard.
Thou shouldſt haue let thine anchor ſwif
ſlide,
When thou beheldſt ſo ſtrong a wind, and ti
Since thou hadſt power that might the fl
controwle,
In thy neglect thou ſinn'dſt, beleeue it, Soul
But tis in vaine to queſtion and diſpute,
Or to each other theſe our faults impute.
Both time and hope are vanisht now and g
Which had vs ſau'd, being ſooner thou
vpon.

The hungrie wormes do on my bowells prey,
Then ſoule be gone; I may no longer ſtay.

The Soule.

LIke to the motion of ſome moorish ground,
Within whoſe hollow vaines the ayre hath found
His paſſage ſtopt, which doth a rupture force,
Tearing thoſe entrailes, that withſtand his courſe;
Vntill at laſt the whole foundation shake,
And each part doth with agitation quake:
Such were the mouings of the troubled ſoule,
Seeing the flesh preſume thus to controwle
The paſſages of that her iuſt complaint:
Shee quiuiring shakes, and growes extremely faint,
Till that the whirle-wind of her inward paine
Diſpeirſt it ſelfe, and did with torment ſtraine
A new eruption: whence did ſwiftly flie
A ſecond charge, in a more sharpe replie.
Perhaps, proud Flesh, thou think'ſt with language faire,
Thou canſt thy ſelfe excuſe, and me empaire:
But I will firmely proue, and plainely show,
Thine vniuſt taxes I can ouerthrow.
Tis not thy wordes ſo falſe and ſteept in gall

Can taint the ſpirit with the guilt of all
Thou haſt committed, whiles thou wert aliue
From which fond ground thou vainely doſt
deriue
Theſe tearmes, that in ſo harsh a ſtyle repell
Thoſe well knowne errors, in thy heart tha
dwell.
Thus much to truth, I freely do confeſſe,
My dutie bad me tame thy wilfulnes.
It was my part to ouerſee and guide
Thy looſe diſorder, and inſulting pride.
But how could I attaine to compaſſe this,
Thou being reſolu'd to act what was amiſſe
How oft wooed I thee with my liquid teares,
Whiles thou didſt cloſe thine eies, and ſto
thine eares?
With watches, faſtes, with penances I came,
Fully reſolu'd thy reproſie to tame.
With gentler inſpirations, motiues ſweet
How oft did I ſuggeſt, how oft entreat?
How many times did I conteſt and ſtriue,
Thy dying ſparkes of goodnes to reuiue?
Whiles careleſſe thou didſt to thy pleaſures fli
Lead by the motions of thy wandering eie.
And like a boſome foe didſt ſlylie claime.
More ſouereignetie, then ſuch a ſlaue becam
Thoſe miracles of nature, lampes of life,
Chiefe mouers of delight, and cauſe of ſtrif
Ho

How did they rowle, and wander to and fro,
Like two looſe courtiſans, that court and wooe
Each obiect new, that might delight the ſenſe,
As if it were ſome thing of excellence?
Sending impreſſions to the willing heart,
Who ſoone conſents to yeelde, and take their part.
The ſentinells thou hadſt to gard thy braine.
How did they harbour, cherish, entertaine
Thoſe ayrie foes, that with their ſugred layes.
Stroue to betray thy peace, and end thy dayes?
Into their hollow concaues, circkled round.
Treaſon flew in, that did the ſoule confound:
Thow badd'ſt it wellcome, and receaud'ſt it ſoe,
That it did ſoone thy iudgement ouer throw.
Thoſe louely brãches, brother twins, prepa'rd
To be on either ſide the bodies gard:
Thoſe that do labour, feede, preſerue, defend
The tree, from which they ſpring, and did de-cend;
Thoſe that were giuen thee for a vertuous vſe,
Thou didſt embrue in blood, and ſtill abuſe
With wanton touches, and oppreſſions foule,
Which did the flesh defile, corrupt the ſoule.
The organ of the voyce, the inſtrument
That doth expreſſe the meaning, and intent
Of mans conceptions. lifting him aboue
The ranke of other creatures, which do moue

Their

Their tongues with a confuſed noyſe:
whiles he
Brings forth his accents full of harmonie,
Thou mad'ſt the baud to thy luxurious endes,
To wrong whole kingdomes, and betray thy
friendes.
To waue thoſe other partes, that fitlie matcht
The bodie, that had ſuch infection catcht.
Let me ſuruay thy cabinet within,
Where thou didſt breed, and foſter vp thy ſinne
Vpon that braſen table we may finde
A cõſcience larger then thy boundleſſe minde
What man in anger did thy paſſion ſpare?
What woman in thy luſt didſt thou forbeare?
What foule oppreſſion didſt thou shame t
vſe?
What deed of darknes did thy heart refuſe?
When thou reſolu'dſt a miſchiefe foule an
great,
Could then the ſting of conſcience the
entreat?
When thou to rapine, or to blood wert bent,
Could thy black conſcience croſſe thy ba
intent?
When in thy greatnes thou in fauour ſtood,
For goodnes did thy conſcience ere doe good
But why do I to thee of conſcience ſpeake,
That ne're hadſt any? or if one, ſo weake,
Th

Thou couldſt not feele his motion, which did
moue
Like to the pulſe, the pangs of death doth
proue.
Thine inward being was ſo void of ſenſe,
At pleaſure thou couldſt with thy ſinns diſ-
penſe.
Nor didſt thou reſt, when each part did gan-
grine,
With this foule leproſie and ſinne of thine:
But thou muſt me inueigle, me betray,
To march with thee along the ſelfe-ſame way.
To yeeld to pleaſure, and to ſerue the world,
Which hath me thus into this horrour hurld.
I know I was too faultie, twas my ſinne,
To be thy maiſtreſſe, and not hold thee in.
But thou betraid'ſt me with a glorious baite,
Which was not as it ſeem'd, but conterfeit.
Nor would'ſt thou leaue me, but importune
ſtill,
Till I enforc't, was ſubiect to thy will;
Which adds to thy diſorder, makes the skarre
More viſible, and more enormious farre.
When that the heart is tainted and rebells,
It little time in his obedience dwells;
Nor is it with the breach of faith content,
Or with contempt of dutie doth repent:
But in a foule progreſſion onward goes,

Vntil

Vntill it doth all hope of goodnes looſe.
It is not then content with places high,
Vnleſſe it gaine a chiefe ſoueraignitie.
Such was thy ſtate (proud fleſh) when thou
didſt caſt
Off thine obedience, and didſt freedome taſt:
Thou wert not ſatisfied in making me
The looſe companion of thy treacherie:
But thou muſt needes vſurpe a greater power,
That muſt my iuriſdiction quite deuoure:
Making the ſoule at thy deuotion ſtand,
As if ſhee were a ſlaue, without command.
When thou hadſt none to curbe thee, or con-
trowle,
Thou then flew'dſt out as if thou had'ſt n
ſoule:
All things ſeem'd lawfull, which thy lawleſ
will
Reſolu'd to act, though they were n'ere ſo ill.
Nought came amiſſe that did thy fancie feed,
Though it the depth of mischiefe did exceed.
Thy vertue (like a ſnake in winter) kept
Her ſelfe deepe buried, where benumm'd she
ſlept.
Like to the limme a dull-dead palſie chilles,
Whoſe emptie vaines no vital ſpirit filles,
Feeles neither touch nor lancing, skarre, n
wound,
Whil

Whiles it remaines infesterd, and vnsound:
So far'd it with thy heart, whose inward cell
Was tainted with the Lethargie of hell:
It had no sense of those so cruel blowes,
The soule that wounded, and their venim showes.
They were so deepe, so fatal, and so wide,
No liuing goodnes could their paines abide.
Sinne is a marchandise, that who so buies,
Trades vpon trust, but there the danger lies:
The pay-day comes, the debter poore contemn'd
Lies in the gayle, for euer there condemn'd.
The pettie chapman trades but on retaile,
And for small summes doth hope to find his baile.
The greater marchant that doth all engrosse,
Suffering a shripwrack, doth lament his losse:
But all in vaine, when he to late hath found,
That with his purchasse he himselfe is drown'd.
This instance fitlie may on him reflect,
To please his sense, who doth his soule neglect;
He deales with sinnes by whole-sale, swallow's all,
That in the power of wit or action fall:
Till at the last the Tyrant death doth bring
Him, and his luggage all, before the King,
The king of kings, where he a captiue stands,

Arraign'd for breach of thoſe his high com-
mands.
There is he charg'd with his diſcordered acts,
Corrupt proceedings, and vniuſt compacts.
There do his deedes, and verie thoughtes ap-
peare
Before his face, with horrour, shame, and feare
There all the ſtorie of his life is read,
No point forgotten, loſt, conceald, or hid.
He cannot pleade to his inditement. Why?
His guilt apparant none can iuſtifie.
He cannot alter, or inuert the ſenſe
Of that ſtrict law, muſt cenſure his offenſe;
Nor can he fauour hope, or mercie craue,
That ſought it not, till he was in the graue.
What can he then expect, or what alleage,
May ſtop the ſentence of ſo iuſt a Iudge?
Alas a treaſon and a ſinne ſo foule
Hath not a hope, that may preſerue the ſoule
Boũd faſt in chaines, ſuch chaines as neuer bu
Adiudg'd to die the death, of deathes the wo
Caſt in the fire, a fire that ſcortching burnes
Yet n'ere conſumes, nor vnto ashes turnes.
Whipt, ſcortcht, reuiled, mangled in each p
Such is the end of ſuch a traytrous heart.
This is the fatal period of all thoſe,
That for the world, do their ſaluation looſe
This is the doome, that fot ſuch pleaſures v
Su

Suffers for euer that infernal paine.
See heere, proud flesh, behold thy preſent ſtate,
The end of all they ioyes adulterate.
Thinke with thy ſelfe how happie hadſt thou beene,
If thou ſuch greatnes had'ſt not knowne, nor ſeene.
Had'ſt thou deſpis'd thoſe ſweet alluring traines,
Kept thy ſelfe deafe from thoſe enchaunting ſtraines:
We had not thus beene tortur'd for our ſinnes,
That n'ere ſhall end, although it now begins.
But the faiſe world ſurpri'zd thy heart by ſtealth,
And promiſt ages of continuing health.
The tyrant death thou didſt not know, nor feare,
Nor would'ſt thou of the leaſt affliction heare,
Till thus deluded, at the laſt thou fell
From thy great height, into the depth of hell.
Poore wretched man is foold on earth, whiles he
Th'approaching danger will not know, nor ſee:
Whome with her flattering smiles the world innerues,

And (like a maiſter worke-man) moſt obſerues:
It deepelieſt him, and firſt of all deceaues,
And for his honour putrefaction leaues:
A food for vermin, turn'd to baſer duſt,
Such is the end of thoſe, which in it truſt.
Like to the skilfull Druggiſt, that reſolu'd
To poyſon ſome great man, hath oft inuolu'd
Within his working braine the readieſt way,
And ſureſt, how he may obraine his pray;
Infuſeth nectar in his potion ſtrong,
As if it were a cordial, to prolong
The life, he meanes to ruine, till the taſte
Being thus betray'd, the vitall ſpirits waſte.
And at the laſt the tainted bodie dies
And ſpotted o're with blaines of venome lies:
The Diuel ſo, that ma'ns deſtruction ſeekes,
The couert way to worke his malice, likes:
Guilding his tenders, mixing thoſe his drinke
With ſweeteſt mildew, while the poyſon ſinke
Downe to the bottome, and remaines vnſeene
Till that the greedie ſenſe haue ſwallowed in
His owne perdition; which doth follow ſoone
Thus wretched mã is cooz'ned, and vndonne
But peace no more: Accurſed fleſh, thou now
Maiſt thoſe thy former errors trulie know,
Although in vaine, but to encreaſe thy griefe
Which can no pittie winne, or find reliefe.

I mu

I muſt away, hearke my tormentors houle
Their yelling ſummons, to me damned ſoule.

The Bodie.

THe Flesh did liſten to this ſad diſcourſe,
Which fully ended, makes it reinforce
Its owne Apologie; but yet exilde
Its former heat: it now growes farre more milde,
Keeping a fitter method, which thus ſpake
Its dolefull paſſions, which its heart-ſtrings brake:
Whiles this dead carcaſſe breath'd and did poſſeſſe
Thoſe ſpirits, which do liuing creatures bleſſe;
I had poſſeſſions plentie, treaſures ſtore,
Powre to command, and be obay'd; nay more,
I could both raiſe, and raze, as I thought beſt:
Caſtells, and kingdomes ſeem'd at my beheſt.
I could aduance, enrich, my minions raiſe,
That would my humour feed, my bountie praiſe.
In wealth, in honour, pleaſures, vaine delightes,
I paſt the wearie day, and ſullen nightes.
What e're the ſeſe could wiſh, or gold obtaine,
My purſe, or friendes did in an inſtant gaine.

My

My wil was vncõtrowl'd, obſerul'd my doome,
How could I then ſuſpect, or feare a toombe
Should cloiſter vp this great commanding
powre.
And in an inſtant all my pride deuoure?
Vpon the preſent times I did reflect,
But thoſe to come I wholie did neglect:
Such meditations ſeemed too ſeuere,
That fill'd my trepid vaines with reſtleſſe feare,
Like to the theefe, that ſacrilege committs,
I did my braines employ, beſtirre my witts,
To compaſſe mine intentions; and ſcarce
knew
The iuſt reward to ſuch offences due:
Till at the laſt I was vn'wares ſurpris'd,
And felt thoſe torments, I before deſpis'd.
Such is the end of thoſe deſignes, that be
Followed at heeles with their owne treacherie
Now I perceiue no money, honour, ſtrength,
Or knowledge addes a minute to the length
Of thoſe few dayes, that vnto man are told,
And do ſo many hazards great enfold.
Phyſitians cordialls, antidotes are vaine,
Earth muſt to earth, death will the triumph
gaine.
All fleſh is mortal; man but a meere ſlaue,
To nature, fortune, ſicknes, and his graue.
But (ah, alas) why do I this relate?

An after-witts experience comes too late.
Condemned priſoners ſo at their farewell
The cauſe of their misfortune ſadlie tell:
Yet without hope of life, or longer ſtay,
Then it ſhall pleaſe the deathes-man to giue way.
Yet once more ſoule in anſwere of thy charge,
Let me thus farre my ſelfe, and truth enlarge.
Chriſt may rebuke vs (I confeſſe he doth)
But not condemne, in equal merit, both.
Who ſo hath common ſenſe may this comprize,
Which law commandes, experience teſtifies.
The greater fault to thee is iuſtlie due,
If thou obſerue thoſe proofes, that heere enſue.
He that is truſted moſt, is deepeſt ti'de,
In equal meaſure carefull to abide,
To leuel iuſtlie an exact account,
So that his debt do not his ſtock ſurmount:
Keeping a correſpondenſe faire and iuſt
With his proportion, that did him entruſt,
Or at the leaſt he ſhould moſt carefull be,
From careleſſe loſſe to be ſecure and free.
To thee God gaue a puritie of ſenſe,
Wit, vnderſtanding, reaſons excellence:
A iudgement to ſuruay, to ſift, to trie
The good from ill, though it obſcured lie.
A way to know, a memorie to keepe

Diuine

Diuine inſtructions, and thoſe precepts deepe,
Which with repentant teares may man recall
If he by frailtie into errors fall.
What was the end, this treaſure to thy truſt
Was giuen? Was it, that the ſway of luſt,
Of pride, or any other ſenſual ſinne
Should ouer-rule thee, and precedence winne
Before thoſe graue diſcerning faculties,
Which in the ſoule of man alone ariſe?
No no: thoſe bleſſings of aboundant grace
Were granted, thou should'ſt honour, not deface
His glorious goodnes, that hath fullie bleſt
Man, onely man with ſo rich guifts poſſeſt.
Wit to elect, and reaſon to diſcerne,
Iudgement to chooſe, determine, and to learne
The way to his perfection: knowledge fit
To guide the ſenſes, and inſtruct the wit.
All theſe were giuen thee, but to this effect
Thou shouldſt my foote-ſtepps guide, mine eies direct.
But thou too careleſſe, and remiſſe, wert lead
To giue my will the raines, my paſſions head
Like an indulgent mother, whoſe ſick ſonne,
Shee, with too fond a care, ſo doates vpon;
That rather then he should with dreſſing crie
Vucur'd, vnſau'd, shee ſuffers him to die:
Such was thy follie, when the fleſh had ta'ne

The deepe infection, which muſt work its
bane.
Thou ſoothedſt it, and ſcarce wouldſt touch
the ſore,
Till it ſtill inward feſterd more and more.
By this fond dotage, and neglect vncur'd;
Inſteed of paine the bodie death endur'd.
For didſt thou thoſe excurſions lewd con-
troule,
This then moſt cleare, thou art more guiltie,
ſoule.
And though I ſpeake it with a penſiue heart,
Yet let me adde to this a ſecond part.
When that ſame vnion which the bodie ties
Into the ſoule, diſſolued is, and dies;
When that the one doth from the other goe,
After the farewell, workes the flesh or noe?
This cleare it doth not. We may then inferre,
Since it doth neither ſee, ſpeake, moue, or
ſtirre,
The ſpirit doth viuificate, and make
The bodie fit to act, and vndertake.
Shee, shee alone giues motion to each part,
The eies, the tongue, the armes, the feete,
the heart.
This onely shee, that doth a beeing giue
To wretched man, that doth not breath, nor
liue,

But by her functions: if shee flie away,
The bodie a dull carcasse doth decay;
And turnes to putrefaction, dust, and earth,
The proper substance, whence it hath its birt
Say that the flesh the will, the sense comman
Admit that passion in defiance stand:
Yet in the act they alwayes do fall short,
Vnlesse the vital spirit do support;
This from the soule his operation takes,
Which dies vnacted, when her vigour slackes
The dead sinne not, although the liuing do,
Tis yet when as the soule concurres thereto:
Take off her working, what remaines to sens
A dull dead being!, free from all offence.
How then with so great confidence can shee
Make the flesh guiltie, yet her selfe be free?
The murther'd man is with a dagger killd,
The hand offends, for it the dagger held:
Incensed passion did the hand prouoke,
Spirit gaue strength, and strength the fa
stroke:
The harmelesse weapon in it selfe is freed,
The hand's then guiltie, that perform'd t
deed:
Passion acquites the hand, the fault was hers,
But shee the cause vnto the soule transfers;
Since that from her the actiue power flew,
That heart and hand vnto the motion drew.
Poy

oyſon the life of ſome one man confounds,
e makes it fatal, that the drugge com-
pounds,
he venom hurts not, if it do not finde
iuers and takers for the plot aſſig'nde.
ate may diſcerne, but cannot iudge of
things,
isreaſon that the reſolution brings:
eaſon doth from the ſoule immortal grow,
hoſe onely power doth make it ſee and
know:
othat in all we do by reaſon act,
is the ſoule, that muſt auow the fact.
is shee alone, and none but shee doth make
he bodie ſee, know, chooſe, and vndertake.
owder ſubuerts, and blowes vp all that ſtands
ithin its compaſſe, nothing countermands
s furie: yet in its owne proper courſe
hurts not: till the fier doth giue force,
hen raging vpward it in thunder flies,
ill in the act its force and furie dies:
ur paſſions ſo, that are the ſubiects fit
o flame on each occaſion, and commit
violence vpon thoſe vertues, which
he mind direct, enlighten, and enrich:
reake neuer into action, till they be
ir'd with thoſe ſparkles, from the ſoule that
flee;

There dwells the ſubſtance, which the light
flings,
Which kindling, ſoone a ſad deſtruction brin
Shee may in iuſtice then at leaſt confeſſe,
Shee is as guiltie, as the ſinnefull fleſh.
Beſides her contradictiue power, shee might
By her directions ſtill haue kept me right.
O Spirit, Spirit, hadſt thou beene aduis'd,
And thy Creators loue but truly pris'd:
Hadſt thou lou'd God, whiles we were hee
aliue,
Being dead, we should with glorie yet reui
Vnto the poore that did aſſiſtance craue
Hadſt thou beene kinde, it had adorn'd
graue:
Sighes, teares, and prayers from the he
expreſt
Had crown'd our end, and future being bleſt.
Nor time, nor death, nor change had from
ſnatcht
Our honours, with our goodnes ſweet
matcht.
Nor thou, nor I had thus complaining ſtood
Rankt in the number of that curſed broode.
But now behold the ſad remaines of all,
Earth doth contemne, and heau'n abho
our fall.
Wormes, putrefaction, and a loathed bead

Are the reward at beſt, now we are dead.
Nay (which is worſer farre) we muſt appeare
Among the damned at that Audict, where
That fatal ſentence will be ſo expreſt,
That we thence forth can neuer hope for reſt:
But muſt in euerlaſting torments dwell,
A prey for thoſe vnſatiat iawes of hell.
Heere from the depth of a deiected hart,
Which to too late his ſorrow doth impart,
Forth by the organs of his hollow voyce
Breakes out a murmuring, ſad, confuſed noyſe,
With ſighes and grones, that ecchoed horrid feare:
The flesh doth pauſe, and its complaints forbeare.
In height of paſſion it a reſpit takes,
Whiles the torméted ſoule this anſwere makes.

The Soule.

ACcurſed Flesh, whoſe impudence preſumes
By an vſurped power, which thou reſumes
Vniuſtlie, thus to taxe thy ſoueraignes deedes,
Whoſe deareſt partes by thy rebellion bleedes.
Know, all thy gloſing rhetorick is too weake,
Although thou couldſt in more perfection ſpeake,

To

To take off from thy ſelfe thy proper guilt;
Which hath theſe ruins thus defac'd, and ſpilt
It is in vaine to intimate or show,
Thoſe foule diſorders in thy boſome grow:
Since with a braſen face thou durſt denie,
That which is ſeene by each indifferent eie.
But thou haſt yet thoſe ſtraines of flesh and
blood.
Which iuſtifies it ſelfe, and will make good
The fouleſt errors with a bloodleſſe cheeke,
If a dead palſie do the conſcience ſtrike.
This is a Maxime, that ſuch monſters, flie
To dare to doo, and yet not dare denie.
I will no more thus ſpend my wearie breath,
Vnto the eare that is ſo dull, or deafe:
Let me in freedome onely thus much ſay,
Twas thy foule treaſon caſt vs both away.
Oh, had I trulie knowne the ſtate of things,
I then had shunn'd the cauſe this terrour
brings.
Might I retread the iourney which I went,
I would auoid the feare, the paines preuent:
But hopes and wishes now are fruitleſſe, vaine:
Nor wordes, nor teares, nor time can free-
dome gaine.
Why was I borne, why did I breath, or liue,
If this be the reward the end doth giue?
Why did great God my birth or life permit,
When

when he forknew I muſt be damn'd by it?
Was his Sonnes ſuffering mankind might be free,
That died for all, and yet not died for me?
Curſt be the minute gaue my being breath,
Curſt be the life reſign'd it ſelfe to death.
Curſt be the ſtock, of which I was compos'd,
Curſt be the wombe, that me at firſt diſclos'd.
Curſed be all, that did concurre to frame
This curſed piece of ſorrow, ſinne, and shame.
Is this the goodnes and the mercie great,
Of which ſo many tõgues, and volumes treate,
To caſt in rigour a poore ſoule away,
That being ſeduced and betrayd did ſtray?
A ſoule of his owne making, which did weare
His glorious liuerie, and his image beare.
Fathers chaſtiſe, but none their children kill,
Although they be rebellious to their will.
The world's great Father is more cruel farre,
To thoſe which are his owne, that guiltie are.
Not for an hower, a day, a yeare, an age,
But he for euer doth poore man engage
Into the depth of torment, where exil'd,
Obdurate he, will n'ere be reconcil'd.
No crueltie on earth was euer ſuch,
But at the laſt would ſome compaſſion touch.
The beaſt is happie, he in this is bleſt,
In that his ſpirit with his flesh deceaſt,

The

They both together to deſtruction goe,
And no ſuch paines by after reckoning know
Death is the worſt, and all that he need feare,
Which brings perpetual reſt, quite void of care
The flow'r, whome weeping April doth beget
In her faire veſture to the view is ſet:
It buddes and bloſſomes, pleaſing to the eie,
And doth enioy its ſeaſon, and then die:
Although with ſenſe of ioy it doth not grow,
Dead or aliue, it doth no ſorrow know.
Vn happie man, vnto the world appeares
A wretched thing, that hath nought els but teares:
His mothers torment, and his fathers care,
Shame to himſelfe, ſo faint, ſo weake, ſo bare:
His mind and bodie ſcarce a minute free,
To diſcontent and ſicknes wedded be.
His pilgrimage in ſad affliction goes,
Wandring throughout a wildernes of woes:
Clogg'd with the luggage which his caſſock hides,
That he in vaine for his returne prouides.
In cragged wayes, through deſerts vncooth, fill'd
With murthering theeues, that paſſengers haue kill'd.
He iogges along in feare, ſcarce taking reſt,
Whiles he with ſtormes, and tẽpeſts is oppreſt
The

he glorious ſunne-ſhinne toles along his
ſenſe,
he golden vallies do ſome ioy commence.
hen ſodainely black night and furious
clowdes
Within whoſe boſomes fatal miſchiefe
ſhrowdes
er venome ſpleene) do ouertake him ſo,
ecan by no meanes one ſtep further goe.
e out-law death, vnarm'd doth him ſur-
priſe,
nd like a tyrant kills him, thus he dies.
ead to the world, the debt of nature paid,
e findes himſelfe in deeper bandes betraid:
hich are not cãcelld, till the ſcore be clear'd,
hough this engagement he hath ſcarcely
fear'd.
hat then enſues? He muſt in bondage lie,
ying with torments, yet muſt neuer die.
hus do the greater plagues but then beginne,
hen the firſt warrefare endes in ſhame and
ſinne.
t peace, no more; no more, thou canſt not
eaſe
As ſick men do) diſcourſing thy diſeaſe.
nd Flesh be gone, and haſte thee to thy
vrne:
I muſt now, thou ſhalt in torments burne.

Till then goe feed the hungrie wormes, an
graue:
I muſt obey, that am great Plutoes Slaue.

The Bodie.

THe Bodie, which with ſad attention hea
This dull relation, was much more affear
The ſoule is now beleeu'd, whome liuing, he
Had ſlighted ſo, that they could ſcarce agree
The firſt propenſions Nature did infuſe,
Makes him euen now, inquiſitiue of newes,
Wooing the Soule, being ſcortcht with ragi
heat,
For ſome progreſſion, ere shee did retreat:
Which for a parting, and a laſt farewell,
Might intimate the paſſages of hell.
To which effect he ſoulders vp the breach,
And with a milder current makes his ſpeach
Thou which wert once my gueſt (poore gr
ning Ghoſt)
If thow haſt ſeiourn'd in that neather coaſt,
I pray thee tell me, what thou there haſt ſee
What hath thy chance or entertaineme
beene.
What priuiledge, or more promotion there,
Do nobler perſons find, or riches share?
Will the tormentors bribed bee, or fee'd,

hat ſo by gold, or guifts they may be freede?
an the prerogatiue of birth or grace,
r ſtrength of wit repriue vs from that place?
ay they not vndermine, or by plaine force
hemſelues from ſuch a loathſome gaile di-
uorce?
annot a quirk in law ſome errour find,
which we may thoſe cruel bondes vnbind?
be remoued by a write of right
om that black center of eternal night?
enot the barres or locks to be vndonne,
ay not the wardens there be wrought vpon?
here be hopes of their redemption, tell,
rth from the bowells of deuouring hell.
e thinkes there cannot be a place ſecure,
at can for euer hold out, or endure.
here gold, wit, ſtrength, and craft do all
combine,
o make the captiue be a libertine.
that entreaties cannot there preuaile,
iſonners yet find pittie in the gaile.
eake what thou know'ſt, although it come
to late,
t tis ſome eaſe, to know the worſt of fate.

The Soule.

THy queſtion (Fleſh) is fond, and void
ſenſe:
If thou beleeue the ſoules departed hence
All black and foule, polluted, deeplie died,
With ſcarlet ſinnes, with ſinnes vnpurified,
(Being confind to euerlaſting paine)
Can be redeem'd, or ranſom'd back againe.
All hope in hell is hopeleſſe, though it brin
The high command and priuiledge of King
Entreaties there are fruitleſſe, prayers loſt,
Compaſſion neuer harbour'd in that coaſt.
No depth of pollicie can ouer reach,
No humane ſtrength, or wit can force a brea
Vnited ſtrengthes of Monarches are
weake,
One gate of hell to open, force, or breake.
Bribes be reiected, though the bribers be
Of this black corporation all made free.
Beautie, proportion, shape; though lou
heere,
Find intertainement there, but ſorrie chee
Almes, prayers, faſting, all thoſe pious deed
Which the deuotion of the liuing feedes,
Cannot obtaine one ſparke, or myte of gra
For thoſe ſad ſoules, that do poſſeſſe this pl

Sho

Should the whole world do nothing els but pray,
It cannot eaſe their torment one poore day.
If all the Church did nothing els but faſt,
One drop of mercie theſe can neuer taſte.
Stroue all that all, that all, the world can bring,
Or think, or hope, or wish; the furious ſting
Of hell nor endes, nor leſſens one poore dramme,
In time, in ſenſe, in paine, in horrour, shame.
Hope hath no ground, nor reaſon to ſuppoſe
A hope of freedome from ſo cruel foes.
Into whoſe cruel hands if once we fall,
Nor heau'n, nor earth, nor they will heare our call.
Know that the man, on earth that hath poſſeſt
The quinteſſence of all, we count the beſt
Of worldly bleſſings: findes in hell no more
Reſpect or comfort (though he do implore
That did command) then doth the pooreſt groome,
Which in this curſed place hath a ſad roome.
Although he had command by land and ſea,
His iuriſdiction heere can hold no plea.
He cannot that great parliament our-face,
Nor thoſe ſame pillars of the ſtate disgrace:
Nor can he crush the pooreſt vaſſaile heere,
Or make the greater ſtoope, or yeeld for feare

He can haue heere no gard, no porters ſet,
To keepe the ſuburbes of his cabinet:
Yet he ſhall be attended, but with thoſe,
Shall load him euerie minute with their
blowes.
And let him know, his former greatnes ſhall
Not ſink an ace, although the maiſter fall.
More then he kept before to ſerue his pride,
He ſhall haue heere, to pinch and lace his ſide.
Nor can he be ſet free, or make retreat,
If all the kingdome ſue, and king entreat.
The proud inſulting diuel will not giue
The meaneſt ſoule that in his gyues doth liue:
Though in exchange he might haue millions
heere,
Nor ſuffer, that it do not ſuffer there.
But where thou ſeekeſt to know what is pre-
par'd
For thoſe ſame glorious monſters, that haue
shar'd
The marrow of the earth, and ſcrude it thence
By all thoſe wayes, that might delight the
ſenſe.
Know, theſe great turretts in their ruine
winne
In equal meaſure torments to their ſinne.
Great Lucifer doth not with one diſpence,
Or giue diſtinction, or preheminence

In point of priuiledge; although in paine
Some more, ſome leſſe (as they deſeru'd) do gaine.
The wealthy miſer newlie dead and damn'd,
Hath his vnſatiat iawes heere fully cramm'd.
The Statiſt with his Atheiſme, there can tell,
There is an heau'n, but he hath found a hell.
The vniuſt Iudge, that iuſtlie is condemn'd,
Findes heere his perſon ſcorn'd, his powre contemn'd.
The drunkard in his vomit heere hath found
Roome to corouſe, where liquor doth abound.
Luxurious luſt, that neuer conſcience made,
Findes heere shee-diuells ſtore of his owne trade.
The murtherer that did delight in blood,
Findes heere an Ocean, and may drinke a flood.
The proudeſt Sire, may heere finde ſpirits ſtore,
As proud as he, and if not ten-times more.
The hypocrite, that his religion makes,
Feeles what they ſuffer, that the Church for-ſakes.
The Fauourite, whoſe crymſen ſinnes in graine
Are matchleſſe: ſuch his horrour and his paine,

Though

Though he on earth could flatter, fawne, and
creepe,
A Ganimed great Pluto will not keepe.
Vnleſſe he be in ſcalding liquor boild,
Or dreſt in ſcortching flames, and freelie oyl'd
Nor can the greateſt King or Monarch ſway,
There he muſt ſuffer all, and all obey.
His royall ornaments are all defac'd,
His titles loſt, and crowne; himſelfe diſgrac'd
Muſt ſuffer for his proper ſinnes, and thoſe,
They haue committed, whome his dotage
choſe.
Yet are his torments matcht and fitted ſo,
That they his ſinne, and his condition show.
The punishments in hell are thus transferr'd,
In kind, and full proportion as they err'd.
Alone this difference pens or tongues may
ſpeake
Their faultes and ſinnes: yet theſe are both
weake,
To shew their torments, which are greater
farre,
Then all the power of man's expreſſions are.
Which I ſo trulie feele, my heart growes dull
Flesh now adieu, for I haue ſpoke at full.

The Author.

WIth this (me thought) a hurling tempeſt blew,
hich did not wake me, but my dreame renew.
idnight the patroneſſe of wandring Sprites,
nd walking ghoſts (whoſe apparition frightes
he amaz'd beholder) newlie had begunne
o call vp Heſper, to goe meete the ſunne:
hoſe fierie chariot made ſuch thũdring haſte,
hat he the neather world had almoſt paſt.
he mornings watchman from his warbling throat,
ue his firſt ſummons in a hollow noate.
he howling dogges and ſcritch ſowles ſeem'd to tell,
purſuiuant was come with newes from hell.
rthwith me thought, I ſaw two fiendes appeare,
acker then blackeſt pitch or night they were.
o pen or pencill of the choiceſt art
an character their shapes in euerie part.
o horrid, ghaſtlie, pale, ſo meagre, leane,
o fierce, ſo cruel, rugged, ſo vncleane.
heir grimme aſpects, and dogged lookes were ſuch,

That I did feare to see but loath'd to touch.
A shiuering faintnes (herbinger of feare)
Tainted my spirits, seiz'd me euerie where.
My blood his pipes and channells all fo
sooke,
And swiftlie to my heart his iourney tooke:
Which hearing this Allarum stood e stood
His station: and resolu'd to make it good,
Being vndaunted: bidding me attend
Each passage well, and to obserue the end.
After some few harsh hollow-soūding noat
Which grombling came in thunder from h
throates,
Like to the roaring of a Lioneſſe,
When shee hath found some beast in such
streſſe,
That he cannot auoid her angrie pawes,
Sends forth a murmure from her hung
iawes,
Which ecchoing from the woodes vnto
plaines,
Frighteth both the flocks, and all the shephe
swaines:
Such was the noiſe theſe curſed hell-houn
made,
When they in furie this poore soule inuade.
They brandish gads of steele red hoat,
cast

eat flames of brimstoue, which they did exhaust
orth from their yawning mouthes, whose portalls kept
double gard of fangs, in venome steept;
hat fnaring ground themselues, and seem'd to feed
pon the fluering foame, that did proceed
rth from the furnaces of furie, where
welt nought but mischiefe, and lust cause of feare.
heir glarie eies all fierie, great, and fierce,
lashes of lightning (as they rolle) dispersе:
quinting their glaunces with such peersing beames,
hat the whole roome seem'd full of fierie streames.
bout their necks huge curled snakes hung downe,
Hissing in knottie clusters, venome throwne
From their black forked tongues, which quiuering shake,
As if they all had beene but one great snake.
Forth from their snoaring nostrills cloudes of smoke
Came wreaking out, as they the world would choke,
Making a sullen darknes, which did smell,

Worſer then any ſtench, ſaue that of hell.
Their lowling eares had iſſues, whence d
flow
Streames of corruption: on their fore-hea
grow
Brow antlers sharpe, in liquid poyſon dipt;
Their nailes (like wilde boares tuskes) the
fingers tipt.
Bodies like toades, with their owne venom
ſwell'd,
And bellies great, with flaming ſulpher fill'd.
Armes all imbliſterd o're with boyles an
blaines,
With clouen feete, and legges that mou'ed i
chaines.
Theſe tooke the ſoule, and hal'd her vnde
ground,
In boiſtrous cordage, and in fetters bound.
Whoſe bitter moanes, and ſad lamenting cries
Did ecchoing ſeeme to pearſe and teare the
skies.
To bid her well-come crowdes of ſpirits
flocke,
With yelling howles, that her deride and
mocke:
Like apes they friskoll, and their anticks play,
As if in hell it had beene holie day.
And certainely if in that darkſome caue
The

The damned any mirth, or ſolace haue,
They did reioyce to welcome ſuch a gueſt,
As by their geſtures ſeem'd to be expreſt.
When they their ſtaring eies had glutted ſoe,
Like rauening wolues they do their furie shew,
Gnashing their teeth ; each one his parte beginns,
With toweſt thongs ſome twinge her flesh, that ſpinns
With wreaking blood: ſome powre on molten lead,
Some teare her downe with ir'n-hookes fierie red.
Some ſpout foule vrine in her ſmarting eies,
Some fetch her food forth from their filthie ſties.
Some cram'd her ioynts, vntill her ſinowes crackt,
Whiles others crusht her lymmes, and bodie rackt:
Some did annoint her or'e with ſcalding oyle,
Which bliſtering vp did ſo her beautie ſpoile;
That all her skinne and whitenes thus transform'd,
Seem'd like a leaper, whiles their Maiſtres burn'd.
All with their teeth did teare and grinde her ſoe,

That

That shee did seeme quite flead, from top to toe.
In this hard plight and suffering; fearefull cries
Flew through her eares, whiles her sad weeping eies
On either side beholdes whole legions stand
Of ouglie mishap monsters, scorcht and rand,
With the reflection of those fierie beames,
Which did enlighten the darke caue with streames,
That sparkling flew, whiles all the fiends did roare
In thunder, as if they hell gates had toare.

The Diuells.

TYr'de at the length, these ouglie hell-hounds crie,
See heere the place, where thou shalt euer lie.
We honour thus our friends: now heau'n implore,
Or hell coniure: It will auaile no more.
Thou art our owne, we now haue made thee sure,
Heere thou must suffer these, and more endure.
No time our runnes thy torment heere fast tied,

Thou

Thou must be plagu'd with paines still centuplide.
Thou hadst all worldlie pleasure, spents thy time,
Of all the ioyes on earth thou hadst the prime.
Who durst oppose thine actions, or contest,
But felt thy raging furie, and did rest
On termes of certaine danger, which did wait
Thy endes, with open force, or close deceit?
Such was thy vertue howsoe're thou smilde,
Where thou didst hate, thou ne're wert reconcilde.
We fed thy humour, sooth'd, and did assist,
At no one turne we thy aduantage mist.
Didst thou beleeue we seru'd thee for meere loue,
Which neuer yet could make a diuel moue?
No; twas to gaine thee as a lawfull prize,
We did our engins lay, and plots deuize.
No reason then we should haue beene debard
Of that we long'd for, thee our iust reward.
If thou didst liuing feare, or hate vs, why
Didst thou then vs, vnto thy seruice tie?
Thou foundst the crasie world to looke a squint
On vertuous goodnes, though it came in print.
And from this ground by strong ambition led,
With loose desires was thy corruption fed.
To second thine intentions (this way bent)
Thou

Thou ſoughoſt and gain'ſt full quicklie our aſſent,
To make thee great: which greatnes caught thee ſo,
That in short time thy ſelfe thou didſt not know:
But (as we hop'd) didſt proue ſo looſe, ſo proud,
That earth contemn'd, what heauen diſauow'd.
Perhaps thou thoughtſt, and didſt beleeue, that we
Might when and how thou pleaſedſt, cooz'ned be.
So ſeeled doues do towring blindfold flie,
Hoping to get protection from the skie:
Vntill the mounting haggard haue out-flowne
The ſo ill-guided haſte her wings haue showne.
Seiz'd as a prey, shee ſtoopes downe to the ground,
Taxing her pride, that hath ſuch danger found.
Alas, in vaine thou didſt thy hopes repoſe
Vpon ſo faint aſſurances as thoſe;
Which make a fluttering shew, as if that they,
Could flie vp ſtraight to heau'n, and knew the way.
Their hood-winckt zeale, that do that doctrine preach,
Forſake their mother Church, and fancies teach:

(Fancie

Fancies that are their owne, which beſt agree
With thoſe, on earth that hunt for libertie)
We do commend, and forward what we can
The pur-blind wayes, and errours of that man,
Which to himſelfe doth his religion make,
And doth the long continued truth forſake.
Such make the place ſo full wherein we dwell,
And do improue the Monarchie of hell.
But thou I thinke couldſt ſcarce the leaſure finde,
To let religion ſo poſſeſſe thy mind:
But for a minute, that thou mightſt haue tride,
The gold from droſſe, and it haue purifide,
It was enough (as thou beleeu'dſt) to winne,
A death-bed vantage, to repent thy ſinne.
Preſtall'd in this, lo where thy fortune lies,
Thy bodie dead, thy torment neuer dies.
Seeſt thou thy well-come, is it good and faire?
This entertainement neuer ſhall empaire.
Though thou aliue hadſt friends and ſeruants ſtore,
Yet heere be ſure, thou ſhalt haue ten times more:
That at an inch will waite vpon thee ſo,
Thou ſhalt no want of thy prouiſion know.
Our grimme great Maiſter, whome on earth thou ſerud'ſt

Will pay the wages, thou ſo well deſerud'ſt.
Thy penſion ne're ſhall ceaſe, wee'l ſee it pay
In full aboundance, be not then diſmaid.
With this afresh they do renue their blowes,
Tearing the wretched ſoule, halfe dead wi
woes.

The Soule.

WIth deepe heart-breaking ſighes, an
ſaddeſt cries
That from the bitternes of ſorrow flies,
With teares and grones, a ſad lamenting noi
The ſoule, thus vs'd, doth eleuate her voyce,
Screeking and ſcreaming, hopeleſſe, full
paine,
Which in each part did in full height remain
Such were her lamentations, ſuch her moane
They were ſent back from riuers, woode
and ſtones:
By their ſhrill ecchoes, which reiterate,
As if they did her griefe participate.
Shee ſtrugling ſtriu'd to cleare, and ſo
free
Her ſelfe entangled, from their tyrannie.
But (ah, alas) her ſtrength was to too weake
To make it good, that had ſcarce powre
ſpeake.

well as her diſtracted wordes could wooe,
ee humbly begges, that they would let her goe.
he hardeſt heart had melted to behold
r drooping teares, which her cõdition told.
when a heard of rauenous woulfes haue found
me goodly weather, proſtrate on the ground;
aid from the shepheard, and the flock he led
th his dull ſounding bell, vnto their feed;
ey ſet vpon him with their furious pawes,
d teare his skinne with their deuouring iawes:
hiles he a priſoner to their malice, ſtriues,
t all in vaine; his ſtrugling nought cõtriues,
ay win his freedome, or procure his peace;
he more he ſtraines, the more his woes encreaſe;
ll at the laſt his trickling teares aſſay,
ó gaine his pardon by ſome milder way:
hich ſadlie bleating out ſubmiſſiue woes
ntreates for pittie, where no pittie growes.
opeleſſe at length, deſpairing he lies ſtill,
ffering his cruel foes to worke their will:
o fares it with this wretched ſoule diſtreſt
The bell weather, that in his life poſſeſt

Vnder the shepheard, in the flock chiefe place
For high promotion, honour, wealth, and grace
Seizd by these curst tormentors, which ha
catcht
Her at the vantage they long time had watcht
They vent their malice, whiles shee seekes t
free
Her selse from such a base captiuitie.
Finding the vigour of her proper strength
Too faint and feeble; shee resolues at length
To trie if her entreaties might preuaile,
To set her loose from such a loathsome gayle
But when shee found their hearts (as hear
as steele)
Did no one touch of true compassion feele,
But that her liquid teares fell fruitless
downe,
Answered with scorne: as one quite ouer
throwne,
Shee fainting yeeldes, and with her hollow
cries
Makes hell the witnes of her miseries.
Crying (when shee grimme Plutoes thresho
trod)
IESV, the Sonne of Dauid, Sonne of God.

The Diuells.

TH'enraged fiendes at this began to shake,
Their hearts at that great name did trembling quake:
Their roaring bellowes stopt her mournefull crie,
While in derision they do thus replie.
Too late, too late thou now in vaine dost striue
Or seeke diuine assistance: this aliue
Might haue redeemed thee: it is now too late
The worldes Redeemers name to inuocate.
A *Miserere* cannot helpe thee heere;
Nor helpe, nor hope of pardon can appeare.
Sit still, and suffer: this must be thy way,
Curse, and blaspheme, tis fitter then to pray.
Thou seest thou art an Outcast, quite bereaft
Of heau'n, and hast no hope of comfort leaft.
To what end then shouldst thou his aid implore,
That hauing bought thee, made of thee no store?
Thou seest the glorie of thy morning bright
Is turn'd to darknes, and eternal night.
The luster of thine eie; dull, dead, and chang'd,

Thy

Thy fresh faire cheekes now pale, and quite
estrang'd.
The beautie of thy face, and bodie spoild,
Thy mind with horrour more and more
embroyld.
No minute free, no part exempt, no age
Thy torment can take off, or griefe asswage.
What then remaines but euerlasting shame,
To make thee hate thy being, curse thy name?
But hearke, the hollow windes begin to rise,
The prince of darknes calls to sacrifice.
We must be gone vnto the lower deepe,
Where Elphins, Fairies, and Hobgoblins keepe
The fatal Audict, how they haue discharg'd
Their seueral duties, how they haue enlarg'd
Hells Monarchie. All now their tribute bring,
And prostrate, lay it downe before the King.
Within our regiment we thee enroule
From this time forth; be this thy comfort,
Soule.

The Author.

THe tragick Epilogue did thus conclude,
That did my dreaming fancie thus delude
The sad appearance was so liuely showne,
My dreaming fancie made it waking knowne
The deepe impressions of so strange a sight
Startle

Startled mine eies, and did my ſleepe affright.
All in a trembling feare amaz'd, I wake,
Yet could not this *Fantaſma* from me ſhake,
Me thought his paſſage intimated more,
Then I had dream'd, or euer ſeene before.
Which call'd me vp, and made me leaue my bed,
And to deuotion my amazement led.
When I awhile had ſifted, and ſurueid,
And to my iudgement had the ſenſe conuaid
Of what I ſeem'd to heare, behold, and ſee,
I did conclude, it ſhould an inſtance be,
To teach me how to innouate my wayes,
And mould anew my former miſpent dayes.
Which with more ſpeed and care for to effect
I ſtraight wayes did my hands and heart erect,
And on my bended knees did there entreat
Diuine protection from thoſe paines ſo great.
Framing my meditations to attend
Thoſe ioyes that bleſſe the graue, and crowne the end.
Hence forth fond world adieu, I thee deſpiſe,
And from thy witchcraft will withdraw mine eies:
Mine eies, that too too lõg haue wãdring gone,
And left the marke vnſeene, vnthought vpon:
The bleſſed marke, for which they were ordain'd,

which

Which by repentant teares is onely gain'd.
Gold, honour, iewells, high promotion, wealth
Reuenues, pleaſures, ſoueraigntie, and health
Alas what are they? Tranſitorie things,
Which careleſſe ſoules vnto deſtruction brings
If we abuſe them, on the reckoning day
For our contempt we too too dearely pay.
If they be bleſſings, they be onely lent,
Whiles we within this cage of life are pent.
They goe not with vs, when we ſleepe in death,
Nor can they giue the lungs, of life one breath.
He that doth want them all, liues yet content,
Well pleas'd with what the God of peace hath ſent.
He that enioyes them for a ſeaſon heere,
Goes heauie laden, doubtfull, full of feare.
Yet theſe inchant the willing mind to winne,
A minutes pleaſure for a world of ſinne.
The ſtragling eie, is quicklie led aſtray,
And ſhadowes do the willing heart betray.
Inueigling thus the Maiſtreſſe of the mind,
That is to nobler aymes and workes aſſign'd:
Vntill at laſt pale death doth ſo preuent,
They haue no time to mend, or to repent.
What followes then? My pen abhorres to tell:
Let them recite, that driue a trade with hell.
No more, no more will I on theſe attend,

But vnto God my ſelfe, and thoughtes commend.
Looke on the world (but with vnpartial eies)
Things change their liueries, Fooles do foole the wiſe.
Deuotion doth grow cold, truth's banisht hence,
Man doth not rule by reaſon, but by ſenſe.
Iuſtice is famisht, where Religion failes,
Tumultuous faction in the ſtate preuailes.
Who feares to act, when he may freely keepe
His owne tranſgreſſions vnconfeſt, aſleepe?
Who makes a conſcience to doe that is ill,
When conſcience is become but great men's will?
Alas the world to ruine runnes amaine,
Men do adore the golden Calfe againe.
He that on earth is rich and glorious, thriues,
Held as a God, his worship now ſurviues.
He ſhall be ſooth'd, and pleas'd, although he be
A peece compos'd of perfect treacherie.
The man whoſe fortunes be decaid and poore,
Sittes on the threshold, enters not the dore.
If that his vertue be both good and great,
It ſcarce will winne him credit, cloathes, and meat.
Like to a garment rich and coſtlie made,
Whoſe outſide doth his inward goodnes shade

If that the fashion change, or nap be worne,
It is laid by, and with a kind of ſcorne
Sequeſtred from the wardrope, which do
hold
No robes, but thoſe, whoſe outſide daub'd wi
gold
Doth fit the time, and garbe; although they
For vſe or warmth much short in each degre
So fares it with ſincere and vertuous truth,
Which cannot pleaſe the ſtraines of vitio
youth.
It is enough, that shee is old, and fits,
No giddie humor of Fantaſtick wits.
Shee is not thread-bare but is better linde,
Then thoſe new Antick shapes, which ſeem
refinde
Shee is more comely, wholeſome, more ſecu
And doth a tenne times longer time endure.
Theſe cannot yet her credit ſo preſerue,
That shee may pleaſe the time, or maiſter ſeru
But with a too vnworthy ſcornefull doome
Shee is caſt by into ſome vncouth roome:
Where vnreſpected, shee in darknes dwells,
Supported by her innocence, nought els.
Such is the entertainement Vertue findes
In theſe foule, canckred, and corrupt
mindes.
Diuine Theologie is almoſt dead,

And thoſe her vertuous daughters gone and
fled.
Faith Hope, and Charitie, that ware the
wreath
Of honour lately, now do ſcarcely breath.
No wonder, where falſe Hereſie doth lurch,
To robbe the Sainctes, and to ſubuert the
Church.
Deceipt and auarice do as they pleaſe
Rule, and vndoe vaine men with ſlights, at
eaſe.
Ambition that ſweet Syren ſtill doth call
Our aymes vp high, to catch the greater fall.
None by deſert do riſe, tis onely fate,
And impudence, that do aduance the ſtate.
Canſt thou deriue thy pedigree, and show
The blood is noble, in thy vaines doth flow.
Art thou well qualified, with iudgement, wit,
With vertuous goodnes, for employment fit.
Haſt thou a modeſt tongue, a heart ſincere,
A hand vnſtained, and an inſide cleare.
Canſt thou be courteous, humble, full of truth,
Enioyſt thou valor, vigour, ſtrength & youth.
Nay (which is more) haſt thou Religion kept,
And with a guiltleſſe conſcience ſweetly ſlept:
All theſe are yet no motiues to aduance,
Where Money leades the meaſure, footes the
dance.

If thou haſt her, thoſe other titles flow,
As if they did withi in thy marrow grow.
What can he want, that is poſſeſt of gold,
Where all things are for Money bought a
ſold?
Honour aduancement, iuſtice, places high,
Are ſet at ſale, to him will deareſt buy.
The verie charge of ſoules doth riſe and fall,
The fatteſt purſe the market doth fore-ſtall.
Nothing doth ſcape vncheapned, and
bought,
That hath or profit, or a title brought.
Vertue alone (the ſubiect of their hate)
Sittes like a turtle, that hath loſt her mate.
Perchance if thou canſt flatter, thou m
thriue,
Since honeſt truth againſt the ſtreame do
ſtriue.
Yet if thy tongue be oyld to make thee riſe,
Thou shalt ſtick faſt, vnleſſe thou temporize.
Be ſure to ſing the tune thy Patrone ſings,
Although it be againſt the King of kings:
And then thou maiſt be thought an Agent fi
To haue a place in Councel for thy wit.
Then if thou canſt diſpoſe things wiſely ſoe,
That with the ſtreame thou canſt both ebbe
flow.
Match but thy ſelfe vnto ſome femal peece
T

What is Seianus cosin, Aunt, or neece,
Feare not, sheele quickly make thee higher farre,
When those great Grandies, which more antient are.
It is an age, that gently smiles on those,
That rather will their soules, then profit lose.
A great mans pandor (as the case now standes)
By his employment. getts both wealth and landes.
A spie, that swift intelligence can giue,
Cannot want meanes in such a way to liue.
But he that slily, can insinuate
Himselfe into the depth of men of state,
Acting their plotts with secrecie and skill;
Be it to vndermine, roote vp, or kill
Those, that do shade their endes,
which like the Eagle mounting still ascendes;
This man must rise, and it is reason good,
He buyes promotion with the price of blood:
Selling his soule to gaine and purchase hell,
No wonder, if on earth he prosper well.
In that same plaine and vertuous fore-right way,
True worth and merit euer loose the day:
Their owners (honest fooles) are farre vnfit
To act in state where men must rise by wit.
There is no hope (beleeue it) to get vp,

Where

Where cunning drawes, and falshood fills the
cup:
Vnleſſe thou wilt ſurrender vp and yield
Thy ſoule and conſcience: ſo thou gainſt the
field.
We ſee the greater Peeres, that can maintaine
A faire proportion, and a courtlie traine,
Match in the tribe of greatnes, grounded men
By natiue birth-right, yet if honeſt, then
They leſſen by degrees, whiles vpſtarts riſe
Into their roomes, and them (caſt downe)
deſpiſe.
We ſee a ſolid worth, vpright, and iuſt,
That in his proper vertue puts his truſt,
Scorn'd, and contemn'd, and geered to his
face,
Whiles ſome poore puchfiſt doth poſſeſſe his
place.
If we looke further, we may there behold
Iudgement and iuſtice meerely bought and
ſold.
The poore man's cauſe muſt perish by his
want,
Money or fauour doth his right ſupplant;
Although he gaine a verdit he may leeſe,
Double the vantage in the lawyers fees:
Whoſe griping height is growne to ſuch a rate,
A cauſe or two blowes vp a man of ſtate.

Ye

Yet for all this the world we court and hugge,
In which with reſtleſſe care we ſtriue & tugge.
O Vanitie of loue, conceptions poore,
Indulgent dotage, which do h barre the dore
To thoſe celeſtial ioyes, which crowned be
With fulnes, and with bleſt eternitie.
Why doth man value ſo his griefe and ſhame,
Pleaſures, that waſt more ſwift then flaxe in flame.
Since he enioyes them, and doth onely share
Delightes by minutes, cloggd with monthes of care?
The glimmering ſunne in ſullé winter showes
His ſparkling beames awhile, and ſtraitway goes
Into ſome cloud, that doth congealed lie,
Wrapt vp in foldes, within the azure skie:
Which melting ſendes downe showers of raine and hayle,
Whoſe teares vpon her beautie caſt a vaile:
Then follow furious tempeſts, thunder, winde,
The earth growes darke, and all the welkin blinde.
So that the riſing ſunne-shine reſts obſcure,
And doth whole dayes of mourning ſad endure.
Nor is it wonder, when one onely ſunne

Tho-

Thorough an armie of black cloudes must
runne.
And in the brighteſt ſplendor of his rayes,
Be ſet vpon, ſo many ſeueral wayes.
Our winters ioy a little warmth may taſte,
But it out-runnes it ſelfe, and makes ſuch
ha'ſte,
That it encounters an eclyps, which hides
His beames, that in ſo ſmall a circle bides.
Then ſtormes of care, and ſtrong afflictions
keepe
His glorie buried in a clowdie ſleepe.
Say that we haue a day that's faire and cleare,
That day each minute hath iuſt cauſe of feare.
Contentment (like the Phœnix) flies alone:
Cares come in flocks, as crowes that are high
flowne.
Our ioyes are ſpũ ſo fine, vnſtrain'd they crack,
Whiles ſorrow, like a cable, holdes vs tack.
No man aliue, that calenders his dayes,
But findes his griefe, his pleaſure farre or'e
ſwayes.
Yet we deſire to liue, are loath to die,
But to encreaſe our ſhame and miſerie.
Old age, (alas) doth but aduantage winne,
To ſuffer more, and to encreaſe our ſinne.
Who ſo betimes vnto his burial goes,
Goes lighter laden, and leſſe ſorrow knowes.

The world is as a wildernes o'regrowne,
Where paſſengers are loſt, and ouerthrowne.
He that doth in his iourney ſcape the beſt,
With thornes and brambles is each ſtep op-
preſt.
The way that leades to the Elyſian fieldes,
Is ruffe and rugged, which ſmall pleaſure
yieldes.
Into the Stygian lake the way is broad,
And hath an open, plaine, and eaſie road:
Which is the cauſe poore man, that wants a
guide;
Both poſting on to his deſtruction ride.
Is this the ſumme of what we heere enioy,
The vintage vpon which we do employ
The vantage of the ſeaſon, and our ſtrength,
For want of fruit to be cut downe at length,
And caſt into the euer-burning flame,
As fuel fit for euerlaſting ſhame?
Vnhappie man, that doſt purſue and ſtriue
To winne the world, in which thou canſt not
thriue.
With much more reaſon it might iuſtlie moue,
If this Impoſture, whome we ſo much loue,
Vnto the great ones theſe three things could
giue:
A luſtie youth continu'd; ſtill to liue:
And with a freſh encreaſe to gather more,

They might improue their ſtock, augment their ſtore,
Without an after reckoning, which ſurvayes
The former errours of the fore-paſt dayes.
But wretch, conſider how thy fortune ſtandes,
Death both thy life, and all thou haſt commandes.
Thy now faire cheekes, to morrow pale and wanne,
Thy beautie witherd, and thy vigor gone.
Decrepid age or ſicknes ſtops thy breath,
Or ſome miſchance procures a ſo daine death:
Whoſe all deuouring powre, commãding will,
Triumphant; man or firſt or laſt doth kill:
Who is aſſign'd to die, and yet not knowes
The place to which, being dead, he after goes.
Me thinke the thought of this ſhould ſtrike each part
Of wretched man, and pearſe his wanton heart.
Making him quit the world betimes, and take
A more retired courſe, which doth forſake
Aſwell temptations, as the act of ſinne,
And thoſe ſame meanes, that do entice him in,
For to betray him in ſo ſweet a way,
Where ſenſe prevailing reaſon doth betray:
And yet at length this ſenſe doth trulie know,

And feele his falshood, that betraid'him ſoe.
Conſider what thou art, and whether bound,
In reclus'd eares it cannot harshlie ſound.
Peruſe Death's letters patents, and then know;
That die thou muſt, and yet not when nor how.
Flie from the world, yeeld not to flesh and
blood,
Let what thy tongue hath ſpoke, thy heart
make good.
Let not the Ægyptian flesh-potts murmuring
leade
Thee back into thoſe wayes, thou once didſt
treade.
Although thy Verdict be from thee conceal'd,
Thus much thy bleſt Redeemer hath reueal'd:
They mercie find, that do for mercie pleade,
Where Angells, Sainctes, and Martyrs inter-
ceade.

CERTAINE DEVOVT

Verſes, touching the vanitie of the world.

WHy doth the world as ſlaue
Liue vnder vaine glorie:
Whoſe long'ſt proſperitie
Is ſo tranſitorie?
So ſoone his powre and pompe
Doth fade and paſſe away,
As brickle potts, which are
Compos'd and made of clay.
More credit maiſt thou giue
To letters grau'd in ice:
Then to the wily world,
That fadeth in a trice:
Making great promiſes
With shew of ſanctitie;
Which yet are falſe, and void
Of all true certaintie.
Rather giue eare to men,

Which do the truth relate;
Then to the wretched world's
Vaine, and vnconſtant ſtate;
Whoſe fancies are but fond,
And full of vanitie;
Whoſe ſtudies and delights
Are void of veritie.
Tell me Where's Salomon,
Whilome ſo gay and bright?
Where's Sampſon now, that did
Surpaſſe in ſtrength and might?
Where's faireſt Abſolon,
Whome all deſir'd to ſee?
Or freindly Ionathas,
So full of courteſie?
Whether is Cæſar gone,
That bore ſo great a ſway?
Or the rich glutton, which
Sate eating al the day?
Tell me, where's Tully now
Famous for rhetoricke?
Or Ariſtoteles,
That had a wit ſo quicke?
So many noble men,
Such ample ſpace of times;
So many cleargie men,
So many ſtratagemes:
So many potent Kings,

So great authoritie,
Are al now paſt and gone,
In twincling of an eie,
The glorie of this world
Is ſhort, like to a feaſt;
And all the ioyes thereof,
Are but as one nights gueſt:
Which do withdraw man's heart
From heau'ns felicitie;
And leade him by the hand
To hellish miſerie.
O carcaſſe, meate for wormes!
O clot of earth and clay!
O night, ô vanitie,
That art ſo braue and gay:
not knowing, whether thou
Shalt till to morow liue;
Doe therefore good to all,
Whiles life will giue thee leaue.
This glorie of the flesh,
Which is ſo much eſteem'd;
Like to a flowre, or graſſe,
In holy Write is deem'd:
Or to a wither'd leafe,
Which with the winde is blowne;
For ſo this life of man
Is quickly ouerthrowne.
Nothing eſteeme as thine,

Which thou canſt looſe againe;
That, which the world doth giue,
Seeke neuer to retaine:
Thinke on thoſe heau'nly things,
That are aboue the skies;
THRICE BLESSED IS THAT MAN,
WHICH CAN THE WORLD DESPISE.

AN EXHORTATION to penance, written in Latine by D. Dominicke the Carthuſian.

MAn, thou noble Creature, why
(Since thou knowſt, that thou muſt die)
Doſt thou ſo much ouerpriſe
Fading pleaſure, and deſpiſe
Thoſe rich ioyes of Paradiſe?
If thou knewſt what twere to be
Crown'd with that eternitie,
Which in all perfection flowes,
And nor end nor meaſure knowes,
Thou wouldſt not ſuch glorie looſe.

Thoſe

Thoſe ſweet Syrens, which do winne
Senſual man to ſhame and ſinne,
Can their proper fortunes tell,
If thou do but thinke on hell,
Where the damned ſpirits dwell.
Senſe may gueſſe, but cannot know
Bliſſe diuine, infernal woe:
They aboue conceipt are ſuch,
Good and ill; in each ſo much,
That no thought their depth can touch.
Soules that from their bodies flie,
(When they do diſſolue and die)
To celeſtial ioyes are flowne,
Or to endleſſe paines are throwne,
But to whether ti's vnknowne.
Mourning waites vpon the graue,
That's the end we all muſt haue:
Good and bad one death ſuſtaine,
But vnequal lotts retaine,
Of eternal ioy or paine.
Flesh and blood once wrapt in lead,
(Though the hearſe be honoured)
Teares, and triumphes nought auaile;
Soules impriſon'd find no baile,
If their worth and merit faile.
Time out runnes the time to pray,
Flight findes neither place nor way;
Hope and feare are then too late,

Sad

Sad repentance out of date,
If we enter once the gate.
ilt thou vpward, thou muſt ſtoope;
Wilt thou downward, thou shalt vp:
Humble hearts exalted flie,
Whiles the proud deiected lie,
In a world of miſerie.
oules polluted, though they riſe,
Share no part in this rich prize:
If they haue from IESVS ſweru'd,
Or his mother ſlightly ſeru'd,
Or no patron els deſeru'd.
ho before a Iudge ſo ſtrict
Dares to pleade for one conuict?
Thoſe bright Angells that attend,
Will their teares in pittie ſpend,
Yet the righteous Iudge commend.
hen the ſentence once is paſt
On the guiltie ſoule diſgraſt,
Heau'nly powers with mutual ayde
Scorne, contemne, reiect, vpbraid
Her; that pleades, shee was betraid.
hen from thoſe her proper facts
Shee her proper guilt extracts:
And condemnes her foolish truſt,
Vainely fixt on clay and duſt,
Yeelding yet her Iudge is iuſt.
orrid shapes, and ouglie ſightes,

Monſters, fiendes, and mishapt sprites;
Raging torments, cruel ſmart,
Seize, and teare her in each part,
Whiles shee feeles but her deſert.
Eares, and tongues (not deafe, not dumbe)
Heare and speake, yet cannot ſumme:
Euerie ſenſe falles short, that would
By exteriour ſignes vnfold,
What shee feeles, being there enrol'd.
Wonders that appeare moſt ſtrange
Senſe may to amazement change:
Yet the paſſion being paſt,
Reaſon giues a truer taſt
Of the obiect her diſgraſt.
But theſe curſt infernal ſtormes
Wander in ſo many formes,
(Still ſucceſſiue) that they are
Numberleſſe without compare,
Such as no man can declare.
Stormie cold, and raging heate,
Cloid, yet neuer full of meate,
Endleſſe labour, fruitleſſe toyle,
Scalding ſulphur quencht with oyle,
Theſe theſe wretched ſoules embroyle.
Egreſſe thence no eie can finde,
Where the flames ſtill ſcortch the blinde:
Burning darknes, where they ſtand
Drownd in waters, though on land,

Chaos

Chaos with confuſion man'd.
As theſe are beyond beliefe,
Great and ſtrange in ſenſe and griefe:
So is that ſame bleſſed ſtate
Of ſaluation, without date,
More then can the tongue relate.
When in glorie face to face
We, in perfect ioy and grace,
Shall behold that pureſt light,
Without shadow, clowd, or night,
In a world of all delight.
Honour then with triumph brings
Vs, before the King of kings;
Where a quire of Angells ſound
Noates in ſweetnes, that abound,
Whiles we ſit in glorie crown'd.
If we might our wishes haue,
We can neither wish nor craue,
What we heere in fulnes finde,
To each ſenſe in euerie kinde,
Farre aboue our thoughtes aſſign'd.
Free from care and all diſtreſſe,
In a world of happines,
Not for minutes, dayes, or yeares,
Not for time that waſtes and weares,
But for euer, without feares.
Neuer eare by heare-ſay learn'd,
Nor hath mortal eie diſcern'd:

Thought it ſelfe in his beſt way
Cannot thinke, ſee, heare, or ſay
The leaſt paſſage of this ioy.
Since we then in part may ſee,
What thoſe diuerſe fortunes be,
That both good and bad attend,
When this mortal life doth end,
Why in time do we not mend?
Tis not ſafe, that fond delay
Do the ſeaſon ſteale away:
If we ſeize the time and place,
Teares repentant ſinnes deface,
And do fitlie pleade for grace.
Death o're takes vs wretched men,
If we liue as beaſtes: yet then
We muſt feele what they not know,
Good or ill, in ioy or woe,
As we make our reck'ning goe.
Let vs then for pardon ſue,
And our prayers ſtill renew:
He that doth for mercie pleade
From ſo mild a Iudge, may ſpeed,
Where ſo many interceade.
All things to confuſion runne;
Goodnes liues, but yet vndonne:
All the world conſumes away,
Vertues beautie doth decay,
And decreaſeth euerie day.

If we hope for to aſpire,
We muſt maiſter our deſire:
And with winged ſpirits ſoare
To the throne that can reſtore
Dead men, if they life implore.
Call on him, whoſe gratious eare,
When thou pray'ſt, enclines to heare:
He that for vs ſinners died,
Muſt be ſeru'd, obey'd, and ei'd,
Honour'd, lou'd, and magnified.
AMEN.

OTHER

OTHER DEVOVT *Verſes, shevving the ſeueritie of the laſt general iudgement: and therfore crauing mercie novv before hand.*

AT that day, that fearefull day,
Day of iudgement, day of anger:
When the guiltie ſoule muſt pay
Tribute to eternal danger.
As the Prophet Dauid ſaieth,
And Sibylla hath foretold vs;
Fire, the meſſenger of wrath,
Shall on euerie ſide enfold vs.
Then the world in flames shall burne,
Liuing creatures then shall perish:
All shall to confuſion turne,
That the earth or ayre doth cherish.

Feare

Feare and trembling shall possesse
Euerie liuing soule with terrour;
When the glorious Iudge shall presse
To each one his proper errour.
Vaultes, and graues, and hollow ground
Shall their closed brimmes vncouer:
When the trumpet shrill doth sound,
They their prisoners must discouer.
Death his summons forth will send,
To giue warning to each creature;
That there then must be an end
Of the world, of time, and nature.
All the dead must then appeare,
When the Iudge shall sit in iudgement:
And the fatal sentence heare,
which discourseth their engagement.
That black booke, that doth containe
All our faultes, shall be produced:
To excuse tis then in vaine,
Or to pleade, we were seduced.
What (alas) can I enforce,
When the iust are not secured,
If that iustice haue his course,
Which way can I be assured?
To what patron can I flie,
That may be mine interceſſor:
When my sinnes vncouered lie,

And

And I am mine owne confeſſor?
Gratious God, great King of kings,
For thy tender mercie ſaue me,
Shade me vnderneath thy wings,
Let not mine owne guilt depraue me.
Thou that art that glorious ſonne,
Who becam'ſt the world's Redeemer:
My poore ſoule will be vndonne,
If that thou do diſeſteeme her.
Since thy ſufferings on the croſſe,
Full of griefe, and bitter anguish,
Was to expiate my loſſe;
Do not ſuffer me to languish.
Thou which art all goodnes pure,
Full of gentle ſweet compaſſion:
Let not me the ſtormes endure
Of ſo ſad an alteration.
Let not that thy pretious blood,
Spent ſo freelie for my ranſome,
Be in vaine, but doe me good;
For to cleanſe and make me handſome.
Thou great glorious Iudge behold
With a gratious eie my ſorrow,
That doth his owne teares enfold,
And doth not from others borrow.
Blushes on my withered cheekes,
Their owne proper guilt diſplaying;

From

From thy mercie, mercie ſeekes,
Their deſert themſelues gaine-ſaying.
t my mourning pearce thine eare,
That heard Marie's dolefull crying;
And releeu'd the theefe from feare,
In the minute he was dying.
poore prayers clad in truth,
Pleade repentance in ſubmiſſion;
And thoſe errors of my youth,
Proſtrate with a true contrition
thy flock giue me a place
On thy right hand: If thou call me
I ſhall neuer taſte diſgrace;
Sinne and ſhame cannot foreſtall me.
umber me (ſweet Father) there,
Where thou doſt enroll the bleſſed:
That I may with comfort heare,
Come you Soules, that are diſtreſſed,
umbly on my bended knee,
With a contrite heart I render
This poore ſacrifice to thee,
Gratiouſlie accept my tender.
hen that day of teares an griefe
Shall ſurprize the world with wonder:
Tis too late to ſeeke reliefe,
If thou do thy vengeance thunder.

Thou beſt Interceſſor pleade
My ſweet Sauiour by thy merit:
Let thy paſſion interceade,
We ſaluation may inherit.

AMEN.

FINIS.

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FINIS.

Sam Kirk
1726